

R. Sturgeson

GREGORII
OPUSCULA:

OR,
NOTES & OBSERVATIONS
UPON
Some Passages of SCRIPTURE,
With other Learned Tracts.

WRITTEN BY
JOHN GREGORY, M. A. and
late Chaplain of Ch: Ch: in Oxon.



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NOTES
AND
OBSERVATIONS
VPON SOME PASSAGES
OF
SCRIPTVRE.

By I. G. Master of Arts of
Christ-Church O x o n.



R. Hillel said,

אִם אֵין אֲנִי לִי מִי לִי וּכְשֶׁאֲנִי לַעֲצָמִי מִה אֲנִי וְאִם לֹא יִכְשֶׁי
אִמְתִּי.

*Si non ego mihi, quis mihi? Et cum ego mihi met ipsi, quid
ego? & si non modo, quando?*

OXFORD,
Printed by H. Hall Printer to the Vniversitie,
for Ed. Forrest Junior. 1646.

NOTES
AND
OBSERVATIONS
UPON SOME PASSAGES
OF
SCRIPTURE

By J. G. Mather of the
City of London



Printed by J. G. Mather of the
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TO THE
 RIGHT REVEREND
 FATHER IN GOD
 BRIAN, Lord Bishop of
 Sarum, and Tutor to both their
 Highnesses, The most Illustrious
 CHARLES the Prince of Wales,
 and the most noble JAMES the
 Duke of Yorke, my most
 Honoured Lord and
 Patron.

Right Reverend Father in God,



OUR Lordship hath often
 times call'd upon me to goe
 out and shew the people their
 Transgressions, and the House
 of Iacob their sinnes.

Next to my owne consci-
 ence I confesse my selfe bound to give your
 Lordship satisfaction.

To fall foule upon the degenerous and intractable nature of this people cannot answer you, for it doth not me.

I doe not say I am not eloquent, and therefore that you would send by the hand of Him whom you should send. When I am indeed able for these things, I doubt not to have Him with my mouth, because I meane to leave all my selfe out. There was never more provocations for all men to speake then now, when all the mischeife that other ages did but imagine are practised by a Law, and in the meane time the dumbe Ases are taught to forbid the madnesse of the Prophets.

• The Harvest is confessedly Great, but then the Labourers are not few. And if while so many are thus excellently imployed about the rest of the Building, some one or other doe as well as he can towards the making good of the Ground worke, I thinke he may be let alone at least. The hopes of the Superstruction ly from the assurance of the Foundation. I shall give them leave to be Pillars. This I am sure is the Corner-Stone, and I need not tell you how rejected, I meane it not of all, but of the Common Builders.

The Epistle Dedicatory.

If the Church be an *Arke* he that hath never so little to doe with the *Compass*, though he sit still in his place, yet does as much or more then all the other *neceßary Noife* in the *Ship*. The *Comparison* is quit of arrogance, for it holdeth in the *designe*, it is not meant of the *performance*.

The course *I* have runne here is *Labour* too, and in the same *Vineyard*. And *I* trust my selfe for this, that my accounts will be as well pass't above; if *I* reckon upon these paines, the pretence whereof though not so popular, yet is as substantially proficient towards the maine *Ædification*.

I have principally endeavoured to redeeme my Reader from that slavery, by which *I* have so long sate downe my selfe, in not printing (so neare as *I* could *I* have not) the same things over againe.

I am sure *I* have set downe nothing but what *I* beleive, if more sometimes then *I* well understood, *I* have company enough, and the acknowledgement of an error is more ease to me, then the committing of it was.

Why *I* should make these Addresses to your

The Epistle Dedicatory.

Lordship there is all the reason in the world; what have I but what I have received from you? and that which is, would be Nothing of it selfe. Rayes of incidency contract no warmth upon the Earth, unlesse reflected backe upon their originall Sun.

My Lord, As once the Sonnes of the Prophets said unto the Man of God; Behold now the place where we dwell is too streight for us. We are humbly expecting the last course of that Iudgement which began at the House of God. What shall be done to the dry Tree, or where the sinner will appeare, is to be left to him to whom vengeance belongeth.

The Great Genius of this Place must now burne a while like those Subterraneous Olibian Lampes under the Earth. We shall see it but not now, we shall behold it but not nigh.

Have, salve, sit tibi terra Levis.

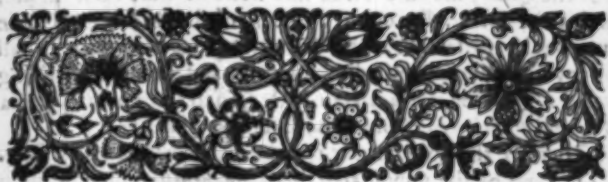
Abite hinc pessimi fures,

Quid vestri vultis cum oculis Emittitis,

Your Lordships most faithfull
Servant and Chaplaine.

JOHN GREGORY.

To



To the READER.



THE Mahumetans say, that the first thing that God created was a Pen: Indeed the whole Creation is but a Transcript. And God when he made the world did but write it out of that Copy which he had of it in his divine understanding from all Eternity. The Lesser worlds or men are but the Transcripts of the Greater, as

*Chronicon. de vitis
Mahumet. & suc-
cessor.
Ben Sidi Adli de
Dognat. Musa
mamur. & vid.
Maronis. De Mo-
rib Oriental. C. 24.*

Children and Bookes the Copies of themselves.

But of other Bookes the Wise man hath pronounced upon them their doome already, that in making them there is no end, and that the reading of them (especially many of them) is a wearinesse unto the flesh.

But if you will heare the end of all, there is one Booke more besides the great Volume of the World, written out of God himselfe, such a one as may indefatigably be meditated in day and night. This indeed is the onely Text we have, all other Bookes, and arts, and men, and the world it selfe are but Notes upon this.

So unworthy are they to unloose the Seales of this Booke, or to looke thereon who recessfully and impertinently pretend to a Spirit of Interpretation. Ephraims that feed upon the minde. This is indeed a Spirit that bloweth where it listeth, and no man can tell whence it cometh, nor whither it will goe. I would have you tell me by this spirit of what kinde the Dyall of A-
bra was, or how the Sunne could goe six degrees backward,

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Pat. Novius.

For the *kinde* I'me sure 'twas like none of ours now in use, and if the *Retracement* could be meant of the *shadow* (and some men looke no farther) the same thing may be made to fall out every day upon an ordinary Dyall, and (notwithstanding what a good *Mathematician* hath said to the contrary) in a *Site and Position* of *Sphaere* without the *Tropicks*.

Therefore the going backe is to be meant of the Sun it selfe.

Tell me by the same *Spirit* how *darkenesse* could be upon the *Face of the whole Earth* at the *Passion* of our *Saviour*, and no *Astronomer* of the East, nor any man of all that *Hemisphaere* (excepting those of *Hierusalem*) perceive it?

Make it good if you can out of the mouth but of two *wisenes* (whats *Philegon* and *Apollaphanes*?) or if the first be one, the *Notice* is so single, that it will not serve to celebrate, but bring the *Wonder* into doubt. The Sun was not totally *Eclipsed* as to all the *World*. One *Hemisphaere* of his body shined still. And the *Face of the whole Earth* is to be meant of the *Land of Judaea*, as 'tis elsewhere.

By the same *Spirit* I would know why the *Greeke* and *Hebrew* Scripture should differ so vastly in Account, and how the *Cainan* done I got into *Saint Luke's Gospell* intolerably (*For Scaliger* hath said more) against all *originall* truit.

But I may possibly tell you the manner of that hereafter, and that the *Jewes* did not cut off (as the *Arabiecke Catena* would have it) but the *Hellenists* or *Gracists* (so it ought to be read, not *Grecians*, *Act. 6. 1.*) added what is supernumerary to these *Epilogismes*. And *Cainan* came in too, at this backe doore, as I thinke I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the *Hellenisticall Chiliaists*.

But if by this or any other *Spirit* whatsoever (that of *God* onely excepted) you can declare what was *Melchizedek's Generation*, I shall thinke you try'd here too much.

* Hugh Broughton.

To say he was *Some* the *Great*, as * one especially, in a bundle of businesse hath taken so much paines to doe, is not little enough to despise, and too much to answer too. I reckon it at the same rate as I doe their opinion who accounted him for the

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the Holy Ghost, which I had not mention'd but to take my selfe the easilier off from that wonder which is justly to be conceived upon that grave and late learned Man, who could not be content with any other recourse of this Heresy, but to mistake him (and with a great deale of Judgement too) for Christ himselfe.

I cannot promise you 'tis all truth, but I can tell you some newes as concerning this *Great Man*. In the Arabicke *Catena* to these words of the Text, *Gen. 10. 25. The name of one was Phaleg.* This Note is set in the Margin. *וחרה הו אבר* *וחרה הו אבר* i. e. *And this (that is, Phaleg) was the Father of Heraclim, the Father of Melchizedek,* See Epiphanius. *Cat. Arab. Cap. 31. fol. 67. a.*

But in the Chapter going before his Generation is declared in a set and solemne Pedigree. *מלשיצחק הו אבר אריקלים* That is, Melchizedek was the Son of Heraclim, the Sonne of Phaleg, the Sonne of Eber. *And his Mothers name was* *שלתאיר וחרה כמות בנת נאמר אבר* *Salathiel the Daughter of Gomer, the Sonne of Japhet, the Sonne of Noah.* *פנכה ארקארים אבר עאבר* *לשלתאיר ווגתו פוזבלת וודר אננה ואסמתה מלכסדק* *And Heraclim the Sonne of Eber married his wife Salathiel, and she was with Child, and brought forth a Sonne, and called his name Melchizedek, that is, the King of Righteousnesse, called also the King of Peace.* Then after this, the Genealogy is set downe at length. *Adelchisedeck sonne of Heraclim, which was the sonne of Phaleg, which was the sonne of Eber, which was the sonne of Arphaxas &c.* till you come to *עליה אדלם* *Adam* which was the sonne of Adam, Peace be upon him. *Caten: Arab: c. 30. fol. 66. a.*

Sahid Aben Batricke directly saith that *Melchisedeck* was *אבר פאלג* the son of *Phaleg*. And so he interpreteth (and does it well too) the *ἀναγωγὴ* in Saint Paul, *Heb: 7. 3.* not without Descent or Pedegree, as we. He is not therefore said (saith he) to be without Father or Mother, as if he had

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none, or *no* knowne ones, but כִּי לֹא יָדָכָר לֵה אָב וְאִמָּה *Because he hath no Father or Mother put aowne among the rest of the Genealogies.* And so the printed *Arabicke* translateth the place, as the *Syriacke* also, &c.

Do you know now of what spirit you are?

Alcoran. Arab. The *Turke* writes upon the outside of his *Alcoran* מִי שֶׁ יִמְשֹׁךְ אֶת הַסֵּפֶר הַזֶּה יִפְסֹד *Let no man touch this booke but he that is pure.* I would no man would meddle with ours (*Alcoran* signifieth but the Scripture, you need not be afraid of the word) but such as indeed are what other men doe but thinke themselves.

If I have not an opportunity to tell you henceforth what the meaning of this *Chorister* Bishop was you may see (if you have a mind to it) The *Processional* of *Savoy* upon *Saint Innocents* day, and *Molanus de Canonibus Lib. 2. c. 43.* which is *De Episcopis* (*Quorum*) *in die Innocentium* *Martyrum.*

If I should meet a Prophet or the son of a Prophet with any pretence to this spirit about him, he would looke to me like the little Childe in *Salisbury Church* that lies buried in a *Bishops Robes*. Indeed I beleeeve God ordained more strength out of the mouth of these *Episcopall Babes* and because of his *Enemies* too. *Psal. 8. 2.* then from these *other Infants of dayes* and *Children of a 100 yeares old.* *Esay 65. 20.*

I was asked once by an able and understanding man whether the *Alcoran* as it is of it selfe, had so much in it as to worke any thing upon a *Rationall Beliefe*. I said yes. Thus much only I required that the beleever should be brought up first under the engagement of that booke, That which is every where called *Religion* hath more of Interest and the strong Impressions of Education, then perhaps we consider of. Otherwise for the Booke it selfe it is taken for the greater part out of our Scripture, and would not heare altogether so ill, if it were looked upon in its owne Text, or through a good Translation.

But (not as to gaine any thing by this) the *Alcoran* is scarcely Translated yet. The best disguise of it is, That in *Arragon* by *Joannes Andreas* the Moore, but the Entire Copy of it is not easily met with.

Our Scripture to the eternall glory of it, is rendred almost into the *Whole Confusion*. Strangers at *Rome*, *Parthians*, *Medes* and *Elamites*, *Cretes* and *Arabians*, may all reade the Wonderfull Workes of God in their owne tongue in which they were borne.

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This Book: of ours (or a good part of it) may be read in *Samaritan, Greeke, and the vulgar Greeke too.* In *Chaldie, Syriacke, Arabicks.* The *Hiernusalem Tongue, In the Persian, Armenian, Ethiopian, Copticks or Egyptian, Gothicks, Russian, Saxon, &c.* to say nothing of the more commonly knowne, *Italian, Spanish, French, Dutch, &c.*

And though we meet not yet with any *price of Scripture* translated into the *China Tongue*, yet there is extant even in that a very full *Tradition* of our *Gospell*, as it was found written upon a *Stone*, wrought in the forme of a long square, and dugge out of the ground at the building of a wall; in *Sanxuen*, in the yeare 1625.

The *Title* of the *Stone* is written upon with 9 Characters in the *Chinois*, expressing as followeth. *Lapis in laudem & memoriam eternam Legi Lucis & veritatis portata de Judaea, & in China promulgata, erectus.* *Prodrom. cap.*

"The *Stone* saith, that our *Saviour* ascended up into Heaven about Noone, & relinquent *septem viginti tomos doctrina ad portam magna, conversionis mundi aperiendum.*

"And left behind him 27 Bookes of *Doctrine* (so many there are in the *New Testament*) to set open a Gate for the great *Conversion* of the world.

Baptismum instituit ex aqua & spiritu ad ablunda peccata, &c. Excitat omnes voce Charitatis reverentiam exhibere jubens versus Orientem, ut pergant in via vita gloriosa. "He instituted *Baptisme* by water and the spirit to wash away sins, "He stirr'd all men up in the voice of *Charity*, and gave command that they should worship towards the East, that they might goe forward in the way of a glorious life.

If the *Stone* say true you have reason to take it so much the better, which you will finde hereafter said of this *Leading Ceremony.*

But whether you doe or doe not, I shall make bold to tell you here that this was the reason why our *Saviour* so often made use of the *Mount Olives* (which was upon the East side of *Hiernusalem*) for his *Private Devotions.*

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And because I am false upon this, I will here satisfy something which hath beene objected unto me as concerning this *Adoration towards the East*, how it can be made good upon all positions of the *Sphere*. Suppose *Hierusalem* to be the Center, and the *Equinoctiall East* of that to be the East of the whole world, because it answers to the Place of our Saviours speciall presence in the *Heaven of Heavens*.

It is required that I tell which way they shall worship who live a quadrant of the *Equator* or more East from the *Horizon* of the *Holy City*. The answer is ready.

They are to worship towards the *West*, in respect of the rising of the *Sun*, which is not the thing regarded in this matter, for I am not engaged to account for the word, but as to this *Northerne Hemisphere*, the Center whereof *Hierusalem* is to be and the *Equinoctiall East* of that the Center of all *Adoration* and devotion from all degrees of the whole *Circle*, be it where it will.

† An Hieroglyphicall Table given to the Publique Library with an Arabick Mappe, and many other Monuments of Ancient and usefull Learning, by that great example of excellency and Fatality, the Most Reverend Father with God, *William Laud* Arch-Bishop of *Canterbury*, and the ever to be honoured and remembered Chancellor of this University.

For the *Stone* I mention'd the *Originall* could not so well be brought off from the *Place*. But *Alike* to that they can shew you still at *Rome*, in *Bibliotheca Domus professorum*.

There is a short and admirable *Tradition* of the whole *Creation* in Hieroglyphicall Scripture, where you may see the great world written all out into a lesser print then that of a *Man*. In the lower Limbe and second Scheme of the *Tabula Landina Hieroglyphica* (it is the same with that which the *Cardinall Bembo* had) there is set downe the *Figure* of the *Scarabeus* or *Beetle* for the *Trunk*, but with the Head and Face of a *Man*, and holding a little *Table* with this *Copticke Inscription*, *Θω*. About the Necke a Number of Concentricke Circles to expresse the Orbes and motion of the *Heavens*, upon the top of the Head a Face of the increasing *Moon* to shew her *Monethly Revolution*; within that a *Crosse* marke for the *four Elements*, neare to all this above a winged *Globe*, and wreathed about with two *Serpents*.

The meaning of this last is told you by *Barachias Albeph* in his Booke of the *Ancient Egyptian learning*, and in that part thereof, where he discourseth, פִּתְּחֵי סֵפֶר מִסְתֵּרֵי פִּי פִּי of *Pharaohs*

Vid. *Athanasii Kirchi*, *reconditiſſima eruditioſiſſima in Prod. Copt. cap. ult.*

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reads Obeliskues. He saith, והאלה מנעו מחלק בנימין והאלה מנעו מחלק בנימין *i. e. The winged Spheare wreathed about with Serpents is the Hieroglyphicke of the soule and spirit of the world.* The Humane face is meant of the Sun and his courses.

For the *Holy Beetle* (which an old *Egyptian* durst not tread upon) *Horus Apollo* saith it signifyeth for the Figure of the world, and he giveth this reason and secret for it.

The *Beetle*, saith he, when it hath a minde to bring forth, βόας ἀφ' ὧν λαβὼν σφαίροντι ἑσπερίων τῷ κοσμῷ ἥμα ὁ ἐν τῶν ὁπλίων ὑπὸν κυλίσας ἀπὸ ἀναπλῆς εἰς ἀσπίς αὐτὸς ὡς ἀναπλῆς ἐλίσσει. *Taketh the Excrement of an Ox, which having wrought into small pellets round as the world, is turneth them about from East to West, it selfe in the meane time (as to call up Great Nature to these Travails) turning towards the East.*

The *Egyptian* word φύλο held out in the Table is the same with the Greeke φύλαξ, to shew that the whole frame hangs together by a true *magneticke Love*, that invisible harmony and binded discord of the Parts.

¶ I cannot thinke that time sufficiently well imployed which hath beene spent upon the Integrity and distinction of Scripture into Canonickall and Apochryphall.

There's no *Apochrypha* in the *Alcoran*. It is told you in the *Synodicum* set forth by *Pappus*, that the Councell of *Nice* made a miraculous Monnd betwixt those two. Ἐν γὰρ τῷ οἴκῳ τῷ θεῷ, ἔστιν ὅσα τὰ θεῖα γραπτά αὐτὸς παραθήκεν, προσέτατο ὡς ἐπαρῶναι τὰς θεομελίας ἐπάνω, τὸν κύριον ἱερατοσάμενον, καὶ τὰς κειβήλους ὁ αὐτὸς γέροντος, ἐκταπεινῶν. *They set all the Bookes in a Church a little below the Holy Table, and prayed God that those of the company which were done by his inspiration might be found above, but the spurious part underneath; and God did so.* Doe you beleive this?

Pappi Synod. 1. Syno. 34.

The Canon of Scripture subjoined to the Councell of *Laodicea* is much depended upon for this matter of distinction.

And yet this very Canon it selfe is not extant in some very ancient Manuscripts. It is wanting in one Greeke Συνόδιον

To the Reader.

Σωδοικ.

gr. Mf. in Arch.
Barc. cod. couil.
Arab. Mf. in Arch.
Roxb. Bibl. Bod.

here, and moreover then so it is not to be found in *Joseph the Egyptian's Arabicke Code*.

And there is no man of sence but must thinke, that this was a thing more likely to be put in into some Copies, then left out of any.

The *Hebrew Canon* indeed is a good sure ground. And yet you must not thinke that all, no nor any of the Apocryphall Bookes, were first written in the Greeke.

The Hebrew Edition by the Jewes at *Constantinople* is the undoubted Text of *Tobit* (Saint Hierome saith as much for *Indeeh*) *Libellus vere aureus*, as *Amusser* said truly of it.

For that of the Sonne of *Syrach* it is confessed in the Preface, where I must tell you by the way that this Booke of *Syracides* was heretofore accounted among the *Hagiographa*.

Talmud in Baba
Kama. Caf. 8. fol.
92.b.

I know not what else to make of that in *Baba Kama*, where the *Talmudists* quote this Proverb out of the *Cetubim* (which is the same with *Hagiographa*) חַי כָּל עֹרֹת וְעֵץ אֶחָד מֵעֵצֵי הָעֵץ &c. Every Bird seareth it selfe with one of the same kind, (Birds of a Feather, &c.) and so every man to his like.

The *Tosephoth* say to this that נֶזֶשׁ &c. perhaps it is in the Booke of *Ben Syra* (was *Ben Syra* reckoned for Canonical too?) but sure enough there's no such saying in that Booke. In the Booke of *Syracides* you meet indeed with it, C. 13. v. 30. Πᾶς ζῶον ἀγαυὸν τὸ θυμὸν αὐτοῦ, καὶ πᾶς ἀνθρώπος τὴν ψυχὴν αὐτοῦ.

For the *Wisedome of Salomon*, a Booke worthy enough of that name, and comparing with any that was ever writ by the hand of Man. That this Booke was written in *Chaldee* is certaine, for *R. Moses Ben Nachman* quoteth it so out of *Chap. 7. v. 5. &c. & v. 17. &c.* in the Preface to his Comment upon the *Pentateuch*.

One of the Bookes of the *Macchabees* are known to be in Hebrew, and the worst of all the company (and excepted against by *Bellarmino* himselfe) though appointed to be read in our Churches) that is the fourth of *Esdras* will be clearly

of
C
ledg
Clas

To the Reader.

of another credit and Reputation to you, if you reade it in the Arabicke. *Mss. Arab. in Arch. Bibl. Bod.*

The story of the Woman taken in Adultery hath met with very much adversity. Saint *Hierome* noteth it wanting in severall Copies of his time. The Paraphrast *Nonnus* had nothing to say to it. Nor is it noted upon by *Theophylact*, &c. The *Armenian Church* (as one of their Preists informed me) allow it not a place in the Body of the Gospell, but reject it to the latter end as a suspected peice. The Syriacke Paraphrast leaveth it out (that is, the Printed Paraphrast) But in some of the Manuscripts it is found to be, though not received as the rest of Scripture, but written upon with this Asterisme. אלו נבש' נא' תורה *That it is not of the Text.*

But the Arabicke hath it, and in the Greeke Manuscripts it wanteth but in one of seaventeene, *sod ira* (saith *Beza*) *ut mira sit sectionis varietas*, enough to make me (he saith to too) *ut de totius istius narrationis fide dubitem.*

But *Ensebins* noted long ago, that the letter forth of this History was the ancient *Papias*. *Ecclef. liij. v. 2. fol. 32. b.* *in τὴν γὰρ ἰσχυρίαν ἀναγγέλλει* *αἰετοῦ.* And that it was to be had in the Gospell, *Secundum Hebraeos.*

Et suspicari merito quis possit (saith *Drusius*) *ex Evangelio illo ad nostra exemplaria dimanasse*, though I shall conclude from hence (but as he doth) with a *Nihil affirmo.*

To say nothing here of *Salomons Psalter* lately put forth by *de la Cerda*, our account of *Dauids Psalmes* is 150. but the Arabicke and some other Translations set downe one more. *Iosephus Hypomnesticus* saith that *David* made *ἄρτις ἀνέριθμους* an infinite number of *Psalmes*.

Athanasius saith he made 3000. and reckoneth this to be one, *ὡς ἐν Γολιάδ' ὁ γὰρ, &c.* *Ioseph. Christian. grec. Mss.*
Athanas. in Synop.

In the Greeke Psalters it is no rare thing to meet with it in the Manuscripts. 'Tis extant in more then one or three in our publique Library.

One hath it in *Magdalen Colledge*, another in *Trinity Colledge*, and a third in *Corpus Christi Colledge*, given them by *Claimund* their first *Presidents*.

In

To the Reader.

In the late printed Copies you are not to looke for it, but in the older ones you will finde it, in that of *Aldus* especially. And *Iustini Decadunus* who wrote the Epistle to the Reader tels you, that having gotten so excellent an Assistant (as *Aldus* indeed was) they were resolved to begin to the world (printing was not very ancient then) with *7 δεινότερον βιβλίον 7 δεινόν ἱερόν*. The Booke of Psalmes inspired by God. And yet they reckon this *supernumerary* for one of the company.

You may take it perhaps as forbidden by the *Laodicean Canon* among the Idioricall Psalmes. But the Arabicke *Scholion* to that Canon will minde you of another matter.

*Joseph. Egypt. Cod.
Concil. Arab. Mss.
Arab. Roan. Bibl.
Bod.*

לֹא תִנָּח אֵין יְקָרִי פִי אֶלְכִּינְסָה כּוֹמֹר גִּיר מֹאמִיר
רְאוּר אֶלְנִבִּי לֵאנֹה זָפַע אֵלִי אֶלְגַּמְעָרָה אֶלְמִקְרִי
אֵין קוֹמָה מִן אֶלְאַרְאֶס. עֲמֹלָה אֵיצָה מֹאמִיר אַחֲרִי
גִיר מֹאמִיר רְאוּר אֶלְנִבִּי וִיקְרֹנְהָה וְעֵסְמָה אֶנְהֶם
נֹאם מִתְקִין מִתֵּל רְאוּר אֶלְנִבִּי וְאֶנְהֶם תִּנְכּוּהָ מִתֵּל
וְאַחַתְנוּהָ פִי הָדָה בְּכַתָּאב אֶלְאַבְרָכְסִים לִמָּה קָאֵל
עַן אִיּוּר אֶלְנִבִּי תִנְכּוּהָ בְּנִיבִים וּבְנִאֲחֻכִּים וִירִין
אֲשִׁי־אַחֲכֶם אַחֲלֵאֲמָה. וְכִאֲנוּהָ יִקְבִּלָה תֵּלֶךְ אֶלְמוֹאמִיר
אֶלְמַעְמֹרָה פִּמְנַעָה אֶלְגַּמְעָרָה.

i. e. No man shall read in the Church any other Psalmes then those of David, for it had bene related to the Holy Synod, that certaine men among the Heretickes had made to themselves other Psalmes over and above those which were made by the Prophet David, & that they read the in the Church, saying for themselves boastingly that they were good and honest men as well as David the Prophet, and that they were able to prophecy as well as He. And they alleadged for themselves out of the Booke of the Acts that of the Prophet Joel. Your Sonnees and your Daughters shall prophecy, and your old men shall see Visions, &c. And there were that received these new made Psalmes, but the Councell here forbids them.

But I can tell you something which will not make very much towards the Repute of this Psalm.

In

To the Reader.

In the *Maronites Edition* you find the Number in the head of it, and which is worse then that, it is there said that *David* fell'd the *Gyant* with three Stones which he flung out in the strength of the Lord.

You will not easily meet with either of these things in the Manuscripts: Here are severall to be seen, and one I have of my owne, but all without mentioning the Number, or this Particular.

The *Revelation* of Saint *John*, you know what *Erasmus* himselfe hath said of, and how little *Beza* hath said to that.

What if it be wanting in some of the Syriacke Copies? 'tis extant in others. 'Tis wanting in a Manuscript Arabick Translation in *Queenes Colledge*. The Printed Arabick hath it, so the *Coptick*, *Armenian*, &c.

What if the *Loadisaan Canon* acknowledge it not? It is more to be mervail'd at that it should be found in the Apostolicall. In the Greeke I doe not say, but in the Arabick Translation it is thus mention'd. *וְהָיָה בְּיָמָיו אֶלְמַסְמָס וְיִחְזִי אֶלְמַסְמָס* The sixth is the *Revelation* of Saint *John*, called *Apocalipsis*.

Judicious *Calvin* being once askt his opinion concerning the *Apocalypse* made answer, *Se penitus ignorare quid velit tam obscurus scriptor; qui qualisq; fuerit nondum constat inter eruditos*. "That for his part he was altogether ignorant what that obscure Author would have, and that no body yet knew who or what he was.

For the first part of the Answer it will passe well enough, *Cajetan* said right, *Exponat qui potest*.

The later words (if they were his) doe not become the Writer of the *Revelation*, or the man that spake them.

Kirssenius in his Notes upon the Lives of the foure Evangelists written in Arabick, letteth fall this Observation.

Observandum quoq; est hunc Authorem ne verbo quidem uno mentionem facere Αποκαλύψεως D. Ioannis, quam quidam hunc Evangelistam in Pathmo scripsisse asserunt, qua auctoritate ipsi videant, atq; ideo semper ipse liber inter Apocrypha reputatus est.

Bodin. method. Histor. c. 7. sub initium. cap.

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est. " You are to note here too (saith he) that this Author
" maketh not any mention at all of Saint *Iohns Apocalyps*, no
" not in one word, and therefore they would doe well to con-
" sider what they doe, who affirme that this Evangelist wrote
" that Booke in *Patmos*. Indeed the Booke was ever yet ree-
" koned among the *Apocrypha*.

And yet his great reason is, because this Arabicke Author
maketh no mention of the Booke. But you will finde
the Learned man (it might easily be) very much mista-
ken.

His order is not to make a full and answering translation of
the *Arabicks*, but to turne the principall and best understood
sence of it (as to him) and so to set downe the Text.

He takes the same course in this matter. *Iam itaq, verba A-
rabica ad locos hos tres pertinentia adscribere tempestivum est.*
Quorum periodum ultimam doctioribus huius lingua relinquis-
mus. I shall lay no claime to the *Doctioribus*, but I doubt not
to reade the words right, and then the place will easily be un-
derstood.

The Period which he will not undertake upon, is this.
Abogal- וְקִיֹּץ אֶת יוֹחָנָן אֲשֶׁלִי אֲבֹגָלְמִסִּים עָלַי פְּתִיר
masis indeed signifyeth nothing, it should be read, אֲבֹגָלְמִסִּים
Abogalmbsis (there's but one letter mistaken) and then the
English of it will be, And is *is said* that John delivered the *A-*
pocalyps to Phengir.

This *Phengir* was a Disciple of his, as the same Arabicke
Author saith before.

The leaving of this Booke out of some Copies is just no-
thing against it; you may say as much (and as justly too) of
the Canonick Epistles, and there is the same reason for all.

These were more lately written and therefore not so long
received into the *Canon* as the *rest*.

I thinke every man ought to have a very reverend and singu-
lar opinion of that Epistle of *Clement Romanus* to the *Corin-*
thians, and yet I doe not thinke that either this or the rest of
that Booke was of *Tales*'s owne hand-writing no more then
I beleave that *John Fox* translated the *Saxon* Gospels into En-
glish.

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glith. I have seene the third Epistle of Saint *Paul* to the *Corinthians* in the *Armenian* Tongue, beginning *Paul a Ser-
vant of Iesus Christ, &c.* And an Epistle of the *Corinthians* to
Saint *Paul* in the same Tongue, beginning, *Steven, &c. to our*
Brother Paul, greeting. *Kirstenius* saith that there be many
Epistles of Saint *Paul* in Arabicke, which we know not of
yet.

*Lib. Ms. Armeni-
ca cum versione
Ital. apud ingenio-
sissimum virum Gih-
bertum North.*

The *Armenian* Preist I mentioned before told me they had
more Bookes of *Moses* then we.

But now to discharge my selfe of all this that hath beene
said, and to give up a sincere and sober account of the
thing.

An indifferent man of any Nation under heaven could not
deny but that *this Booke* throughout, discovereth an incom-
prehensible secret power and excellency; enabled to make any
man whatsoever, *Wise to Salvation.* And that Canon of it
which is undoubtedly received on all hands, is sufficiently en-
tire.

And for detracting any the least jot or Title from this, unlesse
it be notoriously made knowne to be *heterogeneous* and *abhor-
rent* (and he that beleiveth this too must not make hast) *God*
shall take away his part out of the Booke of Life. But for him
that shall adde any thing *thereto*, though it were a new Epi-
stle of Saint *Paul* (as to *Seneca* or the *Laodiceans* (and as good
as any of these we have) *God shall adde unto him the Plagues*
that are written in this Booke.

You must not reckon of the Scripture by the Bulke. It were
the biggest Booke in the world if it were lesse then it is, and it
was purposely fitted to that proportion it hath, that it might
compare and comply with our Size and Magnitude.

If you would have all written that *Salomon* disputed from
the Cedar in *Lebanus* to the *Hysop* that growes upon the wall;
or all that which was done and said by One that was Greater
then he, and spake as never man did, *The world is selfe would*
not be able to containe the Bookes that should be written. Amen.
that is, *The Lord let it be so as it is.*

¶ It will not be to successfull an argument for this Book to
urge

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urge the miraculous conſervation and Inſeppation of the Text. The *Alcoran* it ſelfe hath had much better lucke.

That of the Old Teſtament how tenable ſoever it hath been made by their encompaſſing and inaceſſible *Maſora*. I doe not finde it to altogether (though wonderfully enough) entire.

But for the New, there's no prophane Author whatſoever (*ceteris paribus*) that hath ſuffered ſo much at the hand of time. And what of all this! Certainly the providence was ſhewed to be greater in theſe miſcarriages (as we take them) then it could have beene in the abſolute preſervation. God ſuffered Tares to be ſowed in the Genealogies (while men ſlept) or in ſome Elementall parts, that we might not inſiſt upon thoſe מִשְׁנֵוֹת שְׁאוּלוֹת (See *Ben. Bar. Jonah's Itinerary*). *Extracta quæſtionum* as theſe things are called and kept by the Jewes themſelves. It is an invincible reaſon for the Scriptures part that other eſcapes ſhould be ſo purpoſely and infinitely let paſſe, and yet no ſaving or ſubſtantiall part at all ſcarce moved out of its place. To ſay the truth, Theſe varieties of Readings in a few by-places doe the ſame office to the maine Scripture, as the variations of the Compaſſe to the whole Magnet of the Earth. The Mariner knowes ſo much the better for theſe how to ſteere his Courſe.

¶ For the ſtile of this Scripture it is unſpeakably good, but not admirable in their ſence who reckon the height of it from the unuſualneſſe of the phraſe. The Maieſty of that Booke ſits upon another Throne. He that was among the Heardſmen of *Tekoa*, did not write like him that was among the Preiſts at *Anatboth*. Reade *Ben Syra* and the Arabicke Centuries of *Proverbs*. Read the *Alcoran* it ſelfe. Though the ſaying of our Saviour, *It is eaſier, &c.* was originally, *It is eaſier for an Elephant, &c.* Yet *Mahomet* expreſſeth as our Saviour did, *They ſhall not* (ſaith he) *enter into Paradife,* חֲתִי יִלָּךְ אֱלֵנִים פִּי עֵץ תְּלִיחִית *till a Camell goe through a Needles ey.* You will get more by that Booke to this purpoſe, if you make no worſe uſe of it then you ſhould.

¶ Yet you muſt have a care too, for the Authors of that good *confuſed*

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confused heape have elsewhere exprest loosely enough. They say in another Surat *אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב*. That the Angels and God himselfe too say prayers for his Prophet, that is, that God prays for Mahomet. An odde saying you may thinke, and yet how much different can you make it to be from that of ours, where it is said, that the Spirit maketh Intercession for us, &c. but doe you make this use of it. It is from hence that the Mahometans expresse the memory of the Dead in God, (especially of the Prophet himselfe) by those strange words, *Peace and the Prayer of God be upon them*.

But if you would raise a Reputation upon our Scripture like your selfe, and the dimensions of a man, take it from those without. I should thinke it to be very well that *Aben Rois* in his Arabicke Commentaries upon *Aristotles* Moralls translated into Latine, should call the Greatest Man of the East, *Beatus Iob*, Blessed *Iob*, and to urge him for an example of Fortitude.

Galen in his Booke *De usu partium*, not knowing what to say to the haire of the Eye-lids, why it should so strangely stand at a stay and grow no longer, takes an occasion to undervalue *Moses* his Philosophy, and faith of God, *Neque si lapideum repente velit facere hominem, efficere id poterit*, &c. (yes but he could even of these Stones too) But Old *Orpheus* sayes that the man that was borne out of the water (so *Moses* indeed is to be called in the Egyptian) did well, and *Dionysius Longinus* (one that knew what belonged to expression) having first of all cast a scorne upon his *Homer*, saith, *Ἦ Ἰουδαῖος θεογονίδης*, that the Lawgiver of the Iewes is a divine man (no ordinary man neither) was in the right, when he brought in his God, saying, *οὐκ ἦν πῦρ ἀλλ' ἐγένετο*, Let there be Light and there was Light, &c.

If you see what *Strabo*, *Tacitus*, *Iustin*, *Diodorus Siculus*, *† Ptolomy*, &c. have said as to this, you will be no great looser (in your Faith) by the hand.

I have thus much left to wish (and I hope I doe it well) to this Booke, that it might be read (so farre as this is possible)

Augustin. Sermon in Iob. ult.

† See the Translation of Abu Masiciar, or Albunazar. Introduction. Lib. 5. C. 9.

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in a full and fixt Translation. And upon that a Cleare and disingaged Commentary.

The way to doe this will not be to doe the Worke a gear, and undertake the whole or any considerable part of the Booke by one man if he could live one Age.

How little we have gotten, and lost how much by those who have prayed to God they might live to make an end of all the Bible in Commentaries, you cannot chuse but perceive enough.

You must not thinke to looke upon this mirrour of the word as you are to be seene in *Roger Bacon's Perspective*, *Ubi unus homo videbitur plures*, where one man will seeme to be more then so. No, Breake the Glasse in peices and see every one a face by himselfe.

He that shall thus begin to build may perhaps be one of those that will be able to finish.

Leo Modena. Di
Gli Riti Hebrai-
ci. Part. 3.

The Jewes when they build a house are bound to leave some part of it unfinished in memory of the destruction of *Jerusalem*. The best Master Builder that shall come to this worke will be forc't to doe so too. And yet if those that have undertaken upon the whole had instead of that compleated but one small part, *This House of God and Tabernacle of good men had bene reared up ere this*.

He that goeth upon this with any *Interest* about him, Let him doe otherwise never so admirably, he does indeed but translate an *Angel of Light* into the *Devill*.

I would not render or interpret one *parcell of Scripture* to an end of my owne, though it were to please my whole Nation by it, if I might gaine the World.

These Wrefters of the Booke are *unstable* if not *ignorant men*, and it will follow that they must needs doe it to their *owne Destruction*.

When all these things are fitly and understandingly resolv'd upon, It would be good too to bring these principall matters as neare to a *Standard* as we can, that we might have something to trust to, and settle upon.

Some say that the *Heavens* could not move unlesse the *Earth* stood

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stood still. I am sure since the Earth began to turne about, The Kingdome of Heaven hath suffered a *violence of Rest*, and doth not seeme to be *so open* to all Believers as before.

I am sorry I have so much to accule my Nation of that ever since the times of *Hen. the 8.* they should goe about in a maze of *Reformation*, and not know yet how to get either us or themselves out.

I am not much given to the Admiration and amusements of Astrologicall matters, therefore I will not tell you (plainely) here what ** Ptolomy, Cardan, Silen, Alcibindus, Eschwid, Roger Bacon, &c.* say of us. And yet the Sage *Guido Bonata* (*Zoroaster* in cheise to some Almanacke men) I cannot chuse but give you notice of.

This Gymnosophist in the 13 Chapter of his First part tells you that Christ himselfe was an Astrologer, and made use of Elections. The same Man in the third Chapter at his third Part is busy to let you know under what Figure of the Heavens you are to pare your Nails.

But that which I indeed intend to say to you is this.

In the Geographicall Resemblances I finde that *Maginus* could liken *Scotland* to nothing. But for *England* 'tis fancied by some to come very neare the fashion of a Triangle. I am sure 'tis farre enough from a Square, or that Honest man in *Aristotle* who falleth still upon his owne Legges.

The Arabicke *Nubian* Geographer likeneth us to an *Esfrisch*

per nova excogitantes, qui non quiescant & non adeo manifeste sua agunt. Ranzovius. Alcibindus saith that we are signified by the Woman planet, *unde oratoria figuris & picturis decorari solent.* What because you *Turkes* have none? Would the Religion had no more to doe with that Planet, then so.

Others put us under the Sunne (I thinke they cannot tell what to put us under very well) *Silen* saith that we are governed by the Moone, and the Scots by γ . If it be so, then γ is not so dull a Planet as *R. Bacon* tooke him for, who giveth this reason why the Jewes rested upon the Saturday.

But as to the first our *Eschwid* quoteth an old Astrologer to say as much & with this Unde, *Angli vagi & sunt instabiles, nunc ad summum nunc ad imum delati.* Dist. 8. cap. 1. fol. 42. a.

Ptolomy placeth us under γ and δ *unde impatientes regni,* &c. Gith he. *Cardan* addeth that therefore we are a rebellious and unlucky Nation, *semper novis rimis legis & divini cultus fabricantes, aliquando quidem in melius.* But for the most part *in deterius, in Terrab. C. 3. Tex. 12.*

Hal. Aben Ragel saith that he found in an old Booke called *Audilaregusa* that the signe of the world is *Aries*. 'Tis the same with ours. And it were well that the *fashion of the whale* had not lesse^{er} passed away then that of the *Divine orbe Britannon.* They did right to call us a people by our selves, for I thinke we are like to no body else.

**Giasar. Abu Mas-sar Belchita* (commonly called *Ash-bomanar* *Ahalabhi*) putteth our Religion under the Dominion of γ *inde* (saith *Roger Bacon*) *in triestivile et profundis marinis mementis laboras propter impeditos illos & mous, & Eccentrum Eccentri.* It is indeed like enough to γ in one sense. It is good with the good, and bad with the bad. *Faciunt homines anticipis natura & som-*

(indeed

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(indeed we have digested Iron enough) But this is that silly thing which leaveth her Eggs in the Earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wilde Beast may breake them. She is hardened against her young Ones as though they were not hers, her labour is in vaine without feare. And why? Because God hath depriv'd her of wisdom, neither hath he imparted to her understanding. And yet what time she lifteth up her selfe on high, she scorneth the Horse and his Rider.

Indeed if ever any Nation perished for want of knowledge, we are like to be the Men.

NOTES



NOTES VPON SOME PASSAGES OF SCRIPTVRE:

CHAP. I.

Also he bad them teach the Children of Judah the (use of) the bow: Behold it is written in the booke of Jasher. 2 Sam. 1. 18.

vid. Jasher. 248.



Strange Parenthesis to all Respects, but especially that of the bow. Yet so the *Targum* reads it, and so the *Rabbines* constantly expound. *Rab. Salomons* glosse is. And *David* said———from henceforth seeing that the mighty in *Israel* are false, it will be necessary that the men of *Judah* learne to exercise their armes, and to draw the bow. *Levi Ben Gersom* saith that inasmuch as *David* saw that the death of *Saul* was caused by his feare of the Bowmen, and that there was none in *Israel* skil'd in this kinde of Artillery, he gave order that the men of *Judah*, (as being the principall men at Armes) should be taught the use of the Bow, &c. To the same purpose *R. David*, and others quoted in the *Celi Jasher*, fol. 264. a. et b. And yet *R. Isay* saith, that *Saul* and *Jonathan* taught the sonnes of *Judah* the bow, because the sonnes

B

of

Keshieth, or the Song of the Bow.

of *Judah* were mighty men, and sit to draw the Bow by the blessing of *Jacob*, *Gen.* 49. 8. Where it is prophesied that the hand of *Judah* shall be in the necke of his Enemies, that is, (saith *Chimbi* as some of our wisemen expound) the Bow. Therefore they take the *Booke of Isai* to be the first of *Moses* called *Genesis*, in which the *Acts* of *Abraham*, *Isaac*, and *Jacob*, the *Ieshirim*, or upright men are recorded; but especially they take the booke to be *Beracoth Jacob*, or the *Blessings of Jacob*. Thus the Jewes.

Though we have wisemen of our owne to follow them in the Interpretation of the Bow. Yet they will appeare to be as idle in this, as in their concept of the booke.

Is it a thing to be thought that the men of *Judah* were now to learne the use of the Bow? 'Twas the common Tacticke practice.

The Hebraisme of Bow is like that of bread: It nameth for all other kinde of Ammunition. And where's the consequence here that because *Saul* and *Jonathan* (excellent Archers themselves, for the Bow of *Jonathan* turned not backe) fell downe before the Arrowes of the *Philistines*, that therefore the men of *Judah* should be taught the use of the Bow? But the Coherence is worse. And *David*, &c.

The Author of the Booke bringeth *David* in beginning an *epicedium* upon the death of *Saul* and *Jonathan*, and immediately breaketh him off with an impertinent command to the sonnes of *Judah*, that they should learne to handle the bow. And where is it, or why is it that this should be written in the *Booke of Isai*?

Therefore *Mariana* very understandingly stept aside out of the common Road of Interpretation, and considered with himselfe that the Bow here might be taken for the Title of the Song, which cannot be strange to them that will compare this with the granted superscriptions upon *David's* Psalmes, as *Psal.* 69. To the cheife Musitian upon *Soshannim*. *Psal.* 67. Upon *Neginoth*. *Psal.* 59. To the cheife Musitian *Altafshith*, &c. So here to the cheife Musitian *Keshieth*, or the Bow. For so the Text is to be read. And he bade them, that is, the cheife

cheise Mulicians *Heman, Ethan, & Jeduthun* to teach the ignorant people how to sing this Lamentation of *David* upon the death of *Saul* and *Jonathan*. It was entitled *Kesheth*, or the Bow, because it was occasioned by the *Philistin* Archers, *1 Sam. 31. 3.* But especially respecting to the Bow of *Jonathan*, which returned not backe from the blood of the slaine, as the Song it selfe expresseth. And *David* could not but remember the Bow of *Jonathan* out of which that Arrow was shot beyond the Lad, *1 Sam. 20. 36.* It was the time when that Covenant was made, and that affection expressed betwixt them which was greater then the love of women.

And 'tis said there too that *David* exceeded, *v. 41.* And there also *Jonathan* required that this kindnesse of the Lord should be shewed unto him longer then he lived. And thou shalt not onely whilst yet I live, &c. *v. 14. 15.*

The Lxx will beare out this Interpretation. The version there is, *Kel idonon David en dponon twn on tndla nls on ton adon tndon dore n on n dndex tnd nls tnda. Ln pgnw nls bldn n tw dndn.* [that is] And *David* lamented this Lamentation upon *Saul* and *Jonathan* his Sonne, and caused it to be taught to the Sonnes of *Judah*. Behold it is written in the Booke of the Just man.] So the vulgar. *Planxit autem David Planctum huiusmodi super Saul & super Jonathan filium eius, & praecepit ut docerent Filios Iudae planctum sicut scriptum est in libro Iustorum.* And here 'tis plainer yet that *David* commanded to teach the Sonnes of *Judah* this Lamentation. 'Tis true the late Editions of this Translation have shifted in the word *Arcum* instead of *Planctum*. But in the ancient Manuscripts it is so as I have quoted it. And in the Elder printed copies 'tis *Arcum*, but in the Margin onely which afterwards crept into the Text, if I may call the Translation so.

Therefore also by these two great Authorities that which the Sonnes of *Judah* were commanded to learne was not the use of the Bow. But the Bow, as 'tis originally set downe, that is, a Song of *David* so called, or this Song of Lamentation over *Saul* and *Jonathan*. And this is that which was written in the Booke of *Istary*. Why this Booke was so called, or who

was the Author of it, I cannot tell you. That it was not the first of *Moses* (as the Rabbines would have it) is ridiculously plaine. *Iosephus* hath let us know thus much that it was a *Record in the Temple*, and you must not thinke it hard if it be lost to us as yet, you shall heare more of this hereafter. It is quoted twice in Scripture, here and *Iosh. 10*. And if both places be considered, 'tis to be judg'd that nothing was recorded in this Booke but Memorials of this kinde, and which is more to be noted, they were metrical too. The place in *Ioshua* put to this here maketh it cleare. There it is quoted out of the Booke of *Iasher*, that the Sun stood still in *Gibeon*, and the Moone in the valley of *Ajalon*. This Quotation is a plaine Canticle. *Chimbi* commeth so neare to the matter as onely to make a doubt of it. But the thing is certaine, It is reckoned among the 10 Songs by the *Mechilta* an old Commentarie upon *Exodus* to the 15. Chapter. The 4 is that of *Moses* before his decease: and the 6 is that of *Deborah* and *Barak*, and this of *Ioshua* is the fifth. I would say more of this, had not the learned *Masius* prevented me upon the place, *Iosh. 10. 12*. This is enough to shew that the Song of the Bow might, but the use of it could not be set downe in the Booke of *Iasher*. It is certaine that this command of *David* to the Children of *Judah*, is not delivered in Mee-ter. Indeed matter of that kinde was no fit subject for a Song. And now 'tis come to *Tyndalls* turne againe, for the *New* must be corrected by his *Old Translation*. He rendred thus, And *David sang this Song of Mourning over Saul and over Jonathan his Sonne, and bade to teach the Children of Israel the Staves thereof*.

Here I may note one thing more and I mervaille at it too, that the vulgar Edition hath one verse over and above in the Canticle of the Bow. *Considera Israel pro his qui mortui sunt, super excelsa tua vulnerati*. It seemeth to pretend as if it would translate the first verse of the Song; but that's done and better too immediately in the next, *Inclysi Israel super Montes tuos interfecisti sunt. Quomodo ceciderunt fortes?* I found it so in some of the written as well as the printed Copies. And yet I thinke *Arias Montanus* did better to leave it out, then some others since

since to keepe it in. It is plainly void and supernumerary, and an escape not fit to be accounted upon the Sageneſſe of that tranſlation.

CHAP. II

Why our Saviour ſaid not Iehovah Iehovah, but Eli Eli, (as Math. 27. 46. Saint Mathew) or Elôî Elôî (as Saint Marke) in that great & 34. great caſe of Dereliſtion.

FOR the variety of Reading, the Criticiſme need not be done over againe. According to the *Syriack* tranſlation of the *Psalmes*, Saint *Marke* might as well ſet it downe *Elôî Elôî*, as Saint *Mathew* after *Dauids* Hebrew *Eli, Eli*, 'tis all one. *My God &c.*

To the Reſpect of the Queſtion we know already that the greateſt enterveiwes 'twixt God and man paſſe eſpecially upon the termes of theſe two Attributes *Mercy* and *Juſtice*, where alſo it will be ſomething too to obſerve how mercy rejoyceth againſt Judgement.

The Hebrewes note, *Quando egreditur ſententia ad Clementiam &c.* That in all proceedings of God with men concern'd in mercy and loving kindneſſe, he chuſeth to be called by his great Name *Iehovah*, as to *Moses* in the Clift of the Rock *Iehova Iehova*. The Lord mercifull and gracious, ſlow to anger, &c.

But as the ſame Doctours obſerve *quando egreditur ſententia ad juſtitiam &c.* In any proceſſe of Juſtice and Judgement &c. he alwayes ſtileth himſelfe *Eloah* or *Elohim*. So the matter will be to diſtinguiſh of the uſe and dignity of theſe two names as to this purpoſe.

Iehovah is his proper name of his owne Impoſition and incommunicable to any Creature, of what Rank or Quality ſoever, a Name of ſuch Immoderate Reverence amongſt the oldeſt Jewes, that it was forbidden to be written right or pronounced at all in this world, but by the High Preiſt, and but in

one place the *sanctum sanctorum*, and but at one time of the year, in the day of expiation.

And (which is more to the purpose) onely in one case, which was that of Benediction, when the Blessing and Goodnesse of God by the holy intervention of the Priest was to be derived downe upon the People.

At any other time or in what place soever for any man of *Israel* to presume to utter this Name was more then death by the Law, as by a Report of theirs in the Talmud in the case of *Teradion's sonne*.

And as it would seeme to be by the Jewes, our Saviour might not himselfe make use of this Name in kinde; for after their malicious rate of Tradition, they hold that he did all his miracles by the *Paraphrasticall Tetragrammaton*, or *Shem-ham-phorash* (as they call this Name at length and in other words) and this way of Emunciation they say was cut into his feet, and produced as occasion served, as to cast out Devills (by a knowne Reccess of the blacke Art) through *him that is the Prince*. And to exalt and make up the Legend they can afford his mother (the blessed Virgin to us and very well spoken of in the *Alcoran* it selfe) no better Language then that she was a cunning woman, and brought this kinde of Legerdemaine out of *Egypt*.

Elohim:

Elohim (saith a great Master in the Language) *Nomen divinum a Iudicio, quasi Deus Iudex*, though I thinke he translated this sense rather from the use then the power and Originall of the word, which retained (as many other) in the *Arabique*, though not in the Hebrew; reacheth not to this meaning directly (and yet not unfaily) for there it signifieth first for power and force, and nothing could more properly make up the Judge of all the world in words then such as were derived from a sense of Omnipotencie. And to this the Scripture beareth witnesse and Correspondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called so, *Psal. 88. 8.* Men are called so, (the Judges especially) *Exod. 21. 6. 1 Sam. 2. 25.* Nay and the false God too: *Isaiah 23. 16.* The summe

summe is, that the Name *Iehova* was of higher Import and estimation, then that of *Elohim*. Also that in Addresses of mercy and loving kindnesse God was pleased to be called rather by the former, but in those of *Execution* and *Sentence* by the Later.

Therefore our Saviour (in the case he was) cryed not *Iehova* or *Iehova*: (much lesse Father, as at other times) but *Eli Eli*, or *Elói Elói*. My God, My God. as naming the Judge of all the world, and doing the extreamest right upon his owne sonne treading the Winepresse alone under the Person of all Mankinde.

CHAP. III.

בית עלייה or *Upper Room*

And he shall shew you a large Upper Roome &c. *Mark* 14. 15. The upper Roomes.
 And when they were come in, they went up into an Upper Roome &c. *Act.* 1. 13. Whom when they had washed they layed her in an Upper Chamber. *Act.* 9. 37. Then Peter arose and went with them, when he was come, they brought him into the Upper Chamber v. 39. And there were many lights in the Upper Chamber, where they were gathered together &c. *Act.* 20. 8. And there sate in a window a young man named Eutychus &c. v. 9.

THE Latine turneth it *Cornaculum*, for that the Fashion was to sup or dine in these Upper Roomes. But that is the Roman fashion (and not that neither.) The Jewes ate no Supper here but that of the passeover, (as the Christians afterwards that of the Lord in the same place.) It was their *Beth Tephilah*, or private House of Oratory in the upper-most part of their Dwelling Houses.

The Disciples therefore being returned to Jerusalem from the Mount Olivet *ἀρβανωσις τὸ ὑψιστόν*, went up into an Upper Room where they continued all with one accord in prayer and Supplication. *Act.* 1. 13. 14.

Scholiast, Syri.
ack. Mf. in AB
Apollon. in
Arch. Biblioth.
Bodleiana.
Ludovic. de
Dieu Animad.
in A7.c. 1. 13.
Geograph. Nu
brens. Clam. 3.
Par. 5. p. 113.

A Syriack Scholiast upon the place, saith. That it was the same (upper Roome) in which they had eaten the Paschever.

It was so truly an House of Prayer, that by some it is taken for an upper Roome in the Temple it selfe. for so it may seeme by the former Treatise. (Ch. 24. 53. *וְהָיוּ שְׂמֵרֵי הַתּוֹרָה בְּתוֹךְ הַמִּקְדָּשׁ* &c. And they were continually in the Temple.

And an Arabicke Geographer findeth this upper Roome in the Temple of *Sion*, where yet (saith he) the Table remaineth, upon which our Lord did eate with his Disciples, and that it useth to be solemnly visited upon the Thursday, meaning (as I thinke) that before Easter.

I added this to *De Dieu's* note because it seemeth to beare up towards his meaning, but it is not to be expected that it should prove so in the Receffe.

I can tell that the Second, as the Former Temple (1 Chron. 28. 11.) had it's *עֲלִיָּיָה*, or Upper Roomes, and those too of religious use, but not of this kinde. Judge of the rest, by one of the likest, and yet nothing at all to this purpose.

The Code *Middoth* maketh mention of an *עֲלִיָּיָה* or upper Roome in the second Temple, the Westerne wall whereof was let in with holes into the *sanctum sanctorum* &c. But it followeth in the *Mishna*, that the use of these was (when occasion of reparation should require (as the Glosse there) to let downe the workmen by ropes in Chests into the *Sanctum Sanctorum* &c. כִּרְיָ שֶׁלֹא יִזְנוּ עֵינֵיהֶם that they might not feed their eyes ('tis the expression of the Text) with the sight of that Presence there.

To speake it after our owne rate. Such profane and common men might not enter by the doores, nor be suffered to see any more of that holy place then they were to mend.

As I will not deny, so neither will I charge any Superstition upon this practice, but when I compare their extreames with ours, I can be sorry to thinke that instead of Holinesse upon *Aarons* Breastplate, we are now about to write filthinesse to the Lord.

But as to the matter of the Upper Roome, when it shall come to be considered what an *עֲלִיָּיָה* of the kinde we speake to.

Talmud in Mid
doth. c. 4. fol. 37.
a.

carried in a Chariot, or in a Ship at Sea. And if he cannot turne his Face, he must turne his heart toward the Sanctuary. Talm. in Beras. Cap. 4. fol. 28. b. Maim. in Halac. Tephill. C. 3. Num. 3.

And therefore the Reader is to be advised of that passage in a learned Author, where he telleth that though it be more then he know whether the Jewes bury their dead (as we Christians) *Secundus de* towards the East, yet he is sure they pray that way. 'Tis true they *Fore Reg. Heb.* doe so, but no other wise then of those in these parts which lye West of the holy Land. And so their owne Rabbin is to be understood, where he saith, *Leon Modena* Dalla parte di Oriente è posto un Arca *Histor. de glis* &c. that the Jewes set their Arke in the Easterne part of their *Riti Hebraici* Synagogues.

He treateth of the moderne uses of the Hebrewes, according to which they are to have a little Chest imitating as much as it may the fashion of the old Arke, in which they put the bookes of the Law, and doe their devotions towards it. This Arke they therefore allwayes set in that part of their Synagogues which pointeth towards Jerusalem, so that those in Italy, as any where else in these Westerne parts, were to place it towards the East.

And for him that said that the Jewes within Solomons Temple, worshipped towards the West; but without it, towards the East, I remember such a Proverbe in the Arabicke Centuries, That the errors of wise men are so too; but if I grant him that this was learnedly, I must tell him too that it was (industriously indeed enough and) sufficiently mistaken. Solomon's Temple I know was set towards the West, and I know for what reason too, and that the Worshipers within the Temple turned that way, not towards the West, but towards the Arke which was placed at the West end of the Sanctuary. Without the Temple they worshipped towards the Temple it selfe, and according to their distance of abode, towards the holy City, or however towards the Holy Land. meaning still the Place where the Arke was, And to this rule whatsoever, whereforever, they say as concerning this matter, is to be exacted.

Now the better to accommodate this rite of Devotion, their private

private Oratories were appointed in the uppermost Contignation of their Houses, called therefore by them *ἡ Ἀλίσσος* *Alisosh* from *Alab* to go up, which the Greeke well rendred (and from them the Authors of the New Testament) *ὑπερῶνα*, *upper Roomes*, so the Syriack and Arabick have rendred or rather expressed, for they doe it for the most part by the same word. And so the Originall ought to have beene turned *Dan. 6. 10. Jeremie. 22. 13. & 14.* and elsewhere. I say not simply Chambers, as we doe it, but *upper Chambers*.

Here (as hereafter) I forbid any quarrell against the grave and learned Interpreters of *That booke*.

The worke was *usque ad invidiam aliarum gentium elaborata versio*, as one said that understood it. Yet to shew us how *Drusius* unprofitable we men are when we have done all, the Jewes say that God himselfe when he made this World, purposely left one part unfinished. 'Tis old *Eleazar's* Tradition in the *Zohar* *וַיַּעַזְרֵנוּ לֹא נִשְׁלַח* he left a hole in the North.

Now then for the Notation of the word, *ὑπερῶνα* saith *Eusebius* is from the *Lacedemonian* *ὑψα*, for so they call *Τὰ ὑψιστά* *Euseb. in Illi. ad. 4* *ἐκ τῶν ὑψιστάτων*, the uppermosts of their Houses, *ὑπερῶνα* (saith *Moschopolus*) *ὑπερῶνα τὸ ὅτι ἐπὶ τῶν ὑψιστάτων ὁ οὐρανὸς τῶν Ἀγγέλων ἀνίσταται*, is a Roome built upon another Roome &c. And he interpreteth *ὑπερῶνα* by *ὑψιστά*, as *Hesychius* doth *ὑψιστά* by *ὑπερῶνα*. *ἐλίσταξ*, and *ὑπερῶνα* by *ἀνώγειον*, as the upper Room is called. *Moschopolus: ἀνίσταται πρὸς 1382*
Mark. 14. 15. Luk. 22. 12. So that the Greek account of this word is the very same which the Hebrew Grammarians give of their *Alisosh*, they are so called saith *Kimchi* *כִּימְכִי עֲלֵיהֶם* because they are to be gone up to by ascents, as being in the uppermost parts of the House.

And the *ἀνώγειον* in the Gospells is the very same with the *ὑπερῶνα* in the *A.E. chap. 1.* The very same *upper Roome* (if the Scholiast I first mentioned hath observed rightly.) However, the severall words signifie the same thing, and so the Arabicke and the Syriacke have translated them, and in both places, by the very Hebrew word it selfe, *Alisosh*.

Now you shall see how all this holds.

Daniel the Prophet, after the signing of the writing went in- *Dan. 6. 10:*

to his house, and his Windows being open in his Chamber (his upper Chamber it should be) towards Iernsalem, he knerled upon his knees three times a day, and prayed, and gave thanks to his God, &c.

The Greeke is, καὶ αἱ θυεῖς ἀναγμίναι αὐτῶν ἐν τῇ ἐπαρώσει ἐστὶ-
ν αὐτῶν ἱερουσαλήμ.

Vpon this practice of *Daniel in Babylon*, the *Talmudists* ground that *Canon in Beracoth*, *That no man pray but in such a Room, She jesh be Chalonoth, which hath Windowes or Holes in the Wall, opening towards the Holy City.*

Talmijn Bersa, a Roome, She jesh be Challanosh, which hath Windomes or Holes.
c.5 fol.31.a. & *in the Wall, opening towards the Holy City.*
34.b. And Benjamin Bar Jona saith That the Times of his Time in

And Benjamin Bar Jona saith, That the Jewes of his Time in Babylon went to Prayers *בבגסיות וכלייה דניאל* not onely in their Synagogues, but in this very upper Room of Daniel. It was an old Rome-house, (he saith) and that it was built by the Prophet himselfe. &c. Bar Jona died in the yeare 933 of theirs, that is, 1173 of our Computation.

Fuchsan. fol.
131. T/ernach
David. fol. 55.

✓ It shall be plainer yet by this Tradition in *Tobit*.

Sarah the daughter of *Raquel*, in distresse at *Eschbatane*, is said to have gone up *עלייה אביה* אל, into her Fathers upper Roomes (to some Hebrew Copies of that Booke) and that there she prayed, &c. I meete with an Arabicke Translation which rendreth *אלי כנע ביהרה ולמ תכל* &c. that she went into the Bed-chamber of her house, and did not ease, &c. The Authour understood not the Place.

*Tobia versio A-
rab. Ms. in
Arch. Bodleian.*

But the Original Hebrew (so the Jewes Edition at *Constantinople*, reprinted afterwards, and translated by *Paulus Fagius*, is taken to be) readeth thus, That *she went up into her upper Roome*, and turning her selfe *לַחֲלוֹן* towards the window, *she prayed and said*, &c. which the Greeke very well rendred (as that in *Daniel*) *πρὸς τὴν θυρίδα*, towards the window or hole in the wall, which opened towards *Jerusalem*. And though the Greeke expresth not that *She went up*, yet it plainly saith, that she *came downe* in τῇ κοίτῃ, out of her *Fathers Upper Roome*, saith the Hebrew of *Munster's Edition*, The Greeke is ἐκ τοῦ ὑψηλοῦ αὐτῆς, out of her *owne*, The Original Hebrew is, out of the upper *Roome* in which she had prayed.

Note here, that in stead of the Greeke ^{αὐτὴν τὴν} ~~αὐτὴν~~ the He-
brew of Munsters Edition is that she prayed לפני ה' Be-
fore

for the Lord, that is, towards His Sanctuary at *Jerusalem*, where the *Shecina* sate. And therefore these or this Hole in the wall, (it was commonly but one) is called in *Jeremie* the Prophet, *Gods window*. Chap. 22. 14. *Woe unto him that saith, I will build me a wide House and large Chambers* (it should be *Upper Chambers*, and so v. 13.) *and cutteth him out Windows* (it should be *My Window*, as the Margin confesseth) *and it is sieled with Cedar, and painted with Vermilion*. The meaning is, that if a man (twas spoken of a King) shall raise himselfe up a vast and stately Pile of Building, and proportionably erect an *Upper Room* to my honour and Service, and cut me out a *Window* opening towards the place of my Sanctuary, and siele it with Cedar, and paint it with Vermilion, yet if this be done by oppression and unrighteousnesse, *Woe* to the man and his magnificence.

Here we may give to, and take light from *Petrinus*.

He calleth this *Window*, or these *Holes* in the Wall, *Summas Caeli auriculas*, The uttermost eares of Heaven, as the Learned *Var. i. l. c. 11. Lib. 2. c. 1.* *Petis* hath almost observed before me.

*Indans licet & porcinum Nomen adoret,
Et Caeli summas advocet auriculas.*

The Jew though that the Swine as God he feares.
And prayes as farre as utmost Heaven hath eares.

Petrinus meaneth it especially of their *Proscucha* (Houses of prayer without the Townes) the respective walls whereof were bound to open towards *Jerusalem*, with such *Holes* as these. But the matter commeth to the same.

But wholly to assure the meaning of the word *συνάγωγαι*, and moreover to make good this use of these *Upper Roomes* in *Saint Lukes* owne time, Receive this Tradition of the Elders out of the *Code Beracoth*. שוה"ל כנו שוה"ל The Elders deliver that the Sonne of Gamaliel (that Gamaliel at whole feete *Talmud in Eru. Ouedin. Berac.* *Saint Paul* was brought up) was sicke, and he sent Two of his c. 5. fol. 34. b. Disciples to R. Hanina Ben Dosa to pray to God for him, so soone as he saw them, עליהם רץ (as he is to *συνάγωγαι*) he went up into.

into his *Alijah*, or upper Roome, and there prayed to God for mercy upon the Sick man. When he came downe againe, he said unto the Disciples, Goe your way, for the Feaver hath left him, &c.

It is a further argument of the Separation and Sanctitie of these Upper Roomes, that the walls of these were counted fittest to be hung and written upon with the *Tables* and *Figures* of the *Moones Phases* רבנות צידות לבנה &c. The same *Rabban Gamaliel* had Pictures or Similitudes of the Sun and Moone in *Talm.* in *Ref. Tables*, and upon the walls of his *Alijah* or Upper Roome, which *Hasan fol. 24.* he shewed to the Country People, and asked them whether it appeared thus or thus. For example two men said they saw the
in Avid. Zera. Moone, &c.
fol. 48. a.

From the *Moone* (saith the Sonne of Sirach) is the signe of Feasts.

Loen. Modena. The *Civill* also, but especially the religious part of the *Jew-De Gli. Ritti.* ish *Calendar*, was concerned in these *Appearances* of the New *Moone*, the Reports whereof were made by the Country People. And of these the *Sanhedrin* was to Judge, especially the Prince of that Court, as *Gamaliel* then was. He shewed the Country men the severall appearances of the New *Moone* which were painted upon the Walls of his Upper Roome, and asked them whether it looked so, or so. The answer to this he examined by his *Tables* which shewed him the Place and aspect of the Moone to the Sunne at that time, and according as these agreed it was judged for the *Neumenia* in the *Beth Ianzak*, or great Court (so called) in *Ierusalem*, *Russ. hasan. fol. 23. b.*

Therefore as to confesse the religion and tolemnitie of this purpose, these *Tables* were disposed of in the most holy Place, or *Sanctuary* of the *Rabbans House*.

It will serve my turne in something which is to be said here. *Tab. Afron.* after, if it be added here that the *Mahumetans* goe by the like manner of *Lunarie Calculation.* *Albategni* saith, that the observation of the Moone's Phasis is principall to their *Tarick* or *MS. in Arch.* *Calendar*; the Rules and reasons whereof are set downe by *Laud. Bibl. Bod.* *Alphraganus*, The *Marocco Tables*, and those of *Alhar.*

It

It is observed already by the Learned Scaliger, that this is the reason why these *Worshippers* cause the *Crescent* or *Figure* of the *New Moone* to be set up upon the *Spires* of their *Mosques*, or *Mosques*, as we the *Cocke* upon ours, *Scalig. de Emend. Temp.* They set it upon their *Ships* too instead of the *Heathens Castor* and *Pollux*: Indeed it is the generall Cognisance of the *Grand Seigniorie*, and it is common to the *Persian* with the *Turke*.

But (to come to the *Sanctuary* againe) Note one thing more yet: The *Hebrew Sages* call their *Wise men* בני עזייה *Filios Canaculi*, or *Sonnes of the Upper Roome*, as in an *Old Say* of theirs in *Succab. R. Ieremie* said from the tradition of *R. Simeon Ben Iochai* ר' יוחאי ור' עזייה בני עזייה *I beheld the Sonnes of the Upper Roome, and lo they were few.* *Talmud in Succab. fol. 45. 2.*

The *Glosse* there is שבני עזייה בת המקבלין בני שכניה that the *Sons of the Upper Room* are the *Company* of those which present themselves before the *Shacina* or *Speciall Presence of God* in the *Sanctuary*. Which will amount to this, that the *Company* of those which looke out of *Gods Window* in their *Upper Roomes*, towards *Ierusalem*, are but few.

The *Learned Aiman* in his *More* maketh the *Proverbe* to meane for the rarenesse and *Scarcity* of *Wise men*. *Hinc dicitur* *More Nevuch.* *Part. 1. c. 24* *fol. 22. b. of A.* *expressè* (saith he) *non multi Sapientes sunt, & huc pertinet illud Rabbinorum nostrorum. Vidi filios Canaculi & erant pauci, ben Tyblous nam plurima sunt qua nos à perfectione arcent & destinent, &c.* *Hib. Translat.*

It is easily reconciled to the *Glosse*. There is no such distance betwixt true *Prudence* and *Prayers*. Indeed the *Beginning of this Wisdome* must of necessity be, *That feare of the Lord.*

And so it is proved enough that the *Upper Roomes* in *Scripture* cannot be taken any longer in the *Roman* sense, as by *Vl. ff. De his qui in the Law*, where the *Inquilini* or *Inmates* are charged, *præterea ut a- Si fil. fam. De quam unusquisque in Canaculo habeat, and moreover that they be all provided of Water in their Upper Roomes. thus indeed it was vilissima pars adium— Et raym venit in Canacu- la.* *ff. De his qui in the Law, where the Inquilini or Inmates are charged, præterea ut a- Si fil. fam. De quam unusquisque in Canaculo habeat, and moreover that they be all provided of Water in their Upper Roomes. thus indeed it was vilissima pars adium— Et raym venit in Canacu- la.*

Heins. in *Ad.*

la miles, but not apostolus ut peregrinus ac fortuna tenuis tributa. let out to the Apostles, as Strangers, and men of low condition, &c. as the Learned must observe no more.

Architectur. l.
2. c. 8.

It may be noted out of *Varro* and *Vitruvius*, that the Ancient Roman Houses were of one onely contignation at the first, sed in ea maiestate urbis & Civium infinita frequentia, saith *Vitruvius*, but when the City grew to that height, by the infinite increase and confluence of People, they were forced to raise up higher Stories, altitudines extructas crebris contignationibus coassatas (so it should be read, not coaxatas, as *Philander* hath let it passe) & cœnaculorum summæ utilitates, &c. And since the Citizens began to goe up staires, they thought it more agreeable to their State and glory (it holdeth still) to have the dining Roome above, then below in the *Area plana*, as *Vitruvius* calleth it. Now *Varro* noteth moreover, that since this fashion of dining above came in, omnia superiora domus, all the upper Roomes whatsoever were called *Cœnacula*, though this was the first, and proper name onely of the second Storie where they used to dine. Which justifyeth that Translation of the Vulgar, *Ad. 10. 9.* where for the Greeke ἐν ὀρεῖ τῇ ὑψηλῇ, the Latine is, *decidit ē tertio Cœnaculo*. So that the Lowest Room also might be called *Cœnaculum*. But the word *Cœnaculum* in the most usuall and latest Roman sense is still meant of the Garret or Cocke-loft as we call it, which was indeed the most contemptible part of the house, and of no better use then to be hired out to very ordinary and common people. To say the truth, they were but ordinary men that let them out, for the Conductor in the Law is said *Cœnaculariam exercere*. But to the purpose, *Cœnaculum* in this sense is no where in Scripture (scarcely any where else) called *ὠσπηρίον*. It is so called indeed in the *Ius Orientale* (and 'twill trouble you to find it elsewhere) for in the Glosses to the *Basilica*, *ὠσπηρίον* is said to be, τὸ ἀνωτέρω κατασκευασθὲν τῷ μισθωτῇ & ἰδιώτῃ οἰκίαν, a house built up upon a hired ground.

So that (which is the summe) the word *Cœnaculum* in the last sense hath no reflexe upon dining or supping, neither can it at any hand render the word *ὠσπηρίον* in Scripture. These
Roman

Roman Cock-lofts were no fit receipts for a hundred and twenty people. *Act. 1. 13.*

If these things agree not with the Annotations in the New Modell (they call it so themselves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs. To the *Answ.* in Saint *Mark. 14. 15.* (which I told you before is the same with the *Swissers* in the *Acts*) They say,

The *Greeke* word signifieth that part of the House which is highest from the ground. (so farre they are right) to what use so ever it be put, but because they used to sup in that part of the house, they called it a supping Chamber.

But because they did not use to sup in that part of the House, therefore that must not be the reason.

To Saint *Luke 22. 12.* a large upper. Roomes. Their Note is, which they were wont there to have, as for entertaining of Strangers, so especially for the *Passover*.

The [Especially] was well put in.

I do not wonder at the mistake how great soever, for unless the right sense of *Swissers* had fallen into their wayes it could not be expected, that they should have done much better then they did. Onely it soundeth not altogether so well, that the same place should be so prophantly put to it as to serve the turne in both capacities.

There is some difference betwixt *entertaining of passengers*, and *Receiving the Communion*.

But (to goe no further aside) the upper Roomes in Scripture were such as I have said, places in that part of the house which was highest from the ground, set a part by the Jewes for their private *Oraisons* and *Devotions* to be addressed towards *Solomon's Temple*. or the place of that, which for the Consecration and convenience of *Recess*, the Apostles made use of in the Christian way.

Contrary to this as it may seeme to be, *Peter* is said, to have gone up not *in the house*, but *on the house top* upon the house top to pray. *Act. 10. 9.* Here if I would take it, as Saint *Hierome* doth, *Dan. 6. 10.* and *Erasmus Mark. 14. 15.* I need

not to doubt any further, for *Sax* and *Goths* are all one to them. And so the learned Master Meade tooke it to be, and saith that the signification is *ex usu Hellenistarum*.

I do not thinke it will be found so. I am sure that in Scripture *Saxa* is expressly distinguished from *in* *3 Sam. 21. 3.* and from *in* *Mat. 24. 17.* And from *in* *1 King. 23. 16.* Where it is said *et in domum tuam et in domum tuam et in domum tuam*. That *Josia* brake downe the Altars which were on the top of the upper Chamber of *Abus*.

But Peter is said to go up *in* *Abus*. It will not be proper to say that, he went up upon the upper Roomes, it should have beene *in* or *in* *Abus*. But Peter went up upon the house Top. The *Saxons* have the top of the Roote of the House. So the *Syriack*, the *Arabick* is the plaine *Abus* at the Tops of their houses were made. Peter was now at *Joppa* where he lodged in the house of one *Simon* a Tanner the staire of which place it seemes would not hold out for an upper Roomes of the religious kinde. For want of this he made use of the house Top. If there had beene an *Abus* there, he had gone up into that, as Saint Paul did at *Troas* *Act. 16. 8.* and Saint Peter also at the same City of *Joppa* but in a house of greater note in the case of *Tabitha*. *Act. 9. 37. 39.* for of both these *Abus* I meane to make good, that they were of the same kinde which is here noted upon. And for that at *Troas* it is plaine, for there were many Lights in the upper Roomes, the Disciples were there gathered together, and there Paul preached. It is more to be noted, that the young man late *in* *Abus*, in God's window, and fell downe from thence (*in* *Abus* *once* *1 King. 1. 2.*) It had beene God's before, but was now out of Jewish Reverence and observation.

And for that of *Joppa* I take this course. *Tabitha* was sicke and dyed, and when she was washed they layed her in an upper Chamber.

The *Mahometans* to this day, when they have washed their Dead they dispose of them in such a place, where they may be layed out so as that the Face and Feet may most directly be turned towards *Mekka*, or the Temple of *Mekka*, as their *Sbarach*

Shagab. Almusabgh and *Idali Ben Adofun* in the Rytimicall
Rituall, *Arabic MSS. in Arch. Landin.*
He that knoweth but as much as any man might do, of their
manners, cannot deny me but that the outside, and Ceremoni-
all part of their profession, was altogether transferred out of
the Jewish Platformes *Bib. Bod.*

The shortest way to tell you this (besides the Lunary cal-
culation spoken of before) is in the matter of their *Kibla*.

This word signifieth to them (as the same word in the He-
brew doth) *an endavour*, any thing that is before or over to
gaint, from whence they call the place towards which they
worship *Alkibla*, The *Kibla*.

They first of all (*saieth Ibn' el Sahab*) worshipped towards the
Temple of *Jerusalem*, afterwards, (as now) towards the Tem-
ple of *Meccha* &c. And this the same Author calleth, *The*
changing of the Kibla. *El Sahab Hist. Arab. MS. in Arch. Landin.*

Now this very thing is a case of the *Kibla* or term of adora-
tion, which is fully concern'd, not only in the whole frame of
outward worship, but also in the situation of Temples and
Position of the Dead. But for this I remit you to another Tract
which wanteth not much of my late hand.

Seeing therefore that the Jewes and they had once the very
same *Kibla*, and now have the same by imitation, that which is
pretended to, is of easie consequence.

I inferre upon this, that it was an old Jewish funerall rite to
carry up their dead bodies (after they were washed) into such
a place where they might best compose them in the religious
posture, with their Face and Feete toward *Jerusalem*.

Therefore the upper Roome into which *Tabitha* was carri-
ed up, was the *antrum* of the House. It is not to be mistaken
as if she had beene carried up thither to this end that she might
be placed toward *Jerusalem*. The Rites of her Funerall were
now to be Christian. It was to lay her out so that her Face and
Feete might be turned towards the East, which might be in
that upper Roome, for *Jerusalem* was East from *Joppa*.

I was forced for the present to make use of this way of
proofe, because I could not be fully enough satisfied as concern-

D a woman requesting

ing the Jewish Rite in the position of their dead. *Schickard* confesseth he knew not so much though he liv'd amongst them. And their owne *Rabbins* saith no more then that they lay out a dead Corps, *co piedi verso la porta dalla camera, e una candela da capo di sera: posta in una pignatta di cenere*, with the feet turned towards the Chamber doore, and a waxe Candle at the head put into a pot of ashes.

*Zoo. mod. de gli
Rit. Heb. Part.
5. c. 1.*

But whatsoever the moderne practice is, the ancient must be to bury towards *Jerusalem*. Though I have no authority for it other then this *Mahumetan* imitation, yet it must be true upon course from the *Kabla*, for all professions buried towards the place they worshiped, as in the Treat I referred you to, I shall be able to let you know.

In the 18 of the *Act. v. 23*. It is said that *When Paul had landed at Casarea, and gone up and saluted the Church, he went downe to Antioch.*

The learned Master *Morale* collecteth here from the word *avante* that the Apostle went up into an upper Roome, the reason because (as *de Dinn* hath noted already) the *Ethiopische* rendeth it, *Et descendit Casaream, & ascendit in domum Christianorum, & salutavit eos, & abiit Antiochiam*. That *Paul* came downe to *Casarea*, and went up into an house of the Christians, & saluted them, & departed from thence to *Antioch*.

This Collection I confesse to have very much of the felicity of that mansuall judgement in the Scriptures. But the context requireth us to another sence. *Paul* had now newly been at *Ephesus*, where he had beene much importuned to make a longer stay in that place, but he bid them farewell saying, that he must by all meanes keepe the next feast at *Jerusalem*, but that he would returne againe unto them, if God permitted. So he sayled from *Ephesus* and came downe to *Casarea*. It was the *Casarea Stratonis*, and his safest passage to *Jerusalem*. The course by *Joppa* had beene a shorter cut, And this *Jaso* or *Ioppe* is called by an Arabicke Geographer, *The Haven of Jerusalem*, but a very dangerous one, which was the reason which most of all moved *Herod* to repaire the old Haven at *Casarea*, though at a vast expence, and with as much violence as *Ar* could force upon nature.

Paul

*Geograph. Nu-
liensi. Clm: 2.
part. 5.*

*Sed Rex libera-
litate ac sum-
ptibus de villa
natura, &c.*

*Joseph De Bell.
Ind: Lib: 1, c.
6,*

Paul theretofore having landed at *Cæsarea*, went up, so the Arabicke and the Syriacke explaine the Greeke, that is, he went up to *Hierusalem*, as the word *anabai* in the Greeke suggesteth of it selfe; for to say no more in such a case then that *he went up*, is to say, that *he went up to Hierusalem*. So some Syriacke Translations read it; otherwise I understand not what *Tremellius* could meane by his putting in the word with this note upon it, *quidam exemplaria non habent nomen Vrsibalem*. It is to say no lesse then that some Copies have it.

I doe not finde it in the printed ones, nor in some manuscript Copies of good note, It it were not at all to be found, it is necessary to the sence of the place, and therefore ought to be supplied, or at least understood. For it cannot be suspected, but that the Apostle did goe up to *Jerusalem* at this time, for he told the *Ephesians* that by all meanes he must, and no man can devise how it could be otherwise done then from *Cæsarea*, for to depart from *Cæsarea* to goe to *Antioch* had beene all one as to goe backe to *Ephesus*, and so to goe by the same place to *Jerusalem*, unto which he promised in his returne from *Jerusalem* to come againe if God would.

There are yet some places of Scripture which fall within the present consideration. As the 1 *King*, 10. 4. 2 *Chron*, 9. 4. where we translate it in both places *the ascent of Solomon*, though in the latter expressly it should be his upper Roome. It is noted there (as those in *Jeremie*) for the most admirable peice of Workemanship in all the Kings House, and reckoned therefore among those rarities which so amazedly tooke with the Queene of *Sheba*, though notable not onely for its owne structure, but also for that famous Ascent by which he went up out of this House of Prayer into that of the Lord.

So *Psal*, 104. 3. God is said to lay the beames of his Chambers (it should be his upper Chambers) in the Waters. The Saxon translated it rightly þæ uplæcen.

Iudg, 3. 10. *Eglon* the King of *Moab* was sitting in his summer Parlour, or Parlour of cooling, as the margin there. And yet the Hebrew word is *Baalijab*, in the upper Room, in *Cunaculo refrigerii*, as others truly.

2 Sam. 18. 33. The King was much moved (at the death of Absalon) and went up to the Chamber (the upper Chamber it should be of the Gate) and wept &c.

It is said also that a great woman of Shunem, made a Chamber (Tis an upper Chamber there) for Elisha the man of God, furnished with a Bed, a Table, a Stool, and a Candlestick: &c. 2 King. 4. 8.

And the Widow woman of Sarepta provided that other man of God such a Chamber (an upper Chamber that should be too) where he layed the Child upon his Bed, and cryed to the Lord and said, O Lord my God! &c.

It is said moreover, that the King Hezekiah, lying sick upon his Bed turned towards the wall, and prayed &c.

To these Readings, it may be noted thus. That the word *Alyah*, doth not alwayes signifie in the principall and religious sence, but when it doth so, it is alwayes set downe absolutely. Otherwise if it be meant for an ordinary upper Roomer, it is most usually expressed with a note of distinction, as the *Cenaculum porta*, or upper Roome of the Gate 2. Sam. 18. 33. The *Cenaculum refrigerii*, or cooling upper Roomes, Judg. 30. 10. the *Cenaculum parietis*, or upper Roome of the Wall. 2 King. 4. 8.

And it may be perceived moreover, that besides the common *Sanctuary* of the house, the Bedchambers also, especially those of the Prophets, were bound to be (as much as they might) of the same kinde with these upper Roomes, and opening towards Jerusalem. The case of a sick man (besides others) layed a necessity of Devotions here too, and therefore, these also were to have their prospect toward the holy City, or if that could not (it could not alwayes) be, then respect was to be had of that Wall of the Roome which pointed towards the Temple. Therefore the King Hezekiah turned himselfe towards the Wall,

Don Isaac A-braban, in Isaac 38. 2. and prayed. Iomathians Targum rendreth it towards the Wall of the Sanctuary, meaning (saith Abrahamiel) the Western Wall where the Arke stood. All this is true, but the immediate sence is that the King turned towards that wall of the Roome which pointed towards the Arke which stood under the Western Wall of the Sanctuary.

'Tis possible this wall might be written upon with some title of *Reverence* and *Remembrance*; for the Jewes to this very day inscribe their walls with East, West, North, or South, according as the holy Land lyeth from the Country where they are, onely to put them in minde of that Coast, towards which they are to worship. So the Jewes in the West as *Italy*, *Germany*, &c. write *NVD Mizrah* upon their Walls, that is *Orient*, because *Jerusalem* lyeth East from them, as the learned *Sabickard* hath observed, and their *Monast Ben Ismael* answered me by Letters.

Whether or no this kinde of upper Roome for this reason might not be called *Cornuculum* or *Kir*, or *Parietis*. The wall upper Roome. I would not so presently resolve, though I know it preterideth much better then the received meaning.

Once more, *Hierosolus* telleth that when *Sennacherib* the King of *Assyria* came out against *Egypt*, *Seison*, who had formerly beene a Priest in *Pulcan's* Temple but was now made King being reduced to a very hard condition, by the revolting of his men, retired himselfe in *Cornuculum* (so the Translation) into an upper Roome, and there lamented his case before the Gods. The successe was, that the *Assyrian* forces were suddenly and totally disappointed by an Army of Mice, to the memory whereof, the Statue of *Sennacherib* was set up in *Pulcan's* Temple holding in his hand a Mouse, and saying these words *He that looketh upon me let him learne to be religious*. This put me upon the consideration, whether there might not be some such use of the Hebrew word in the *Egyptian* way. But I did not finde that any matter could be made of this, more then a mistake in the Translation. The Greeke is that the Priest went up into a high place. The Scholiasts of *Homer* and *Hesiod*, as *Phavorinus* also &c. say this word signified as the first *Superior* a stately pile of building, or a great mansthouse, but was afterwards taken for any ordinary one. Indeed the latitude of the word is so great that it hath beene runke downe from a Palace, to a Stable, for so also it signifieth, somewhere.

But

But *Julius Pollux* reckoneth this word among the *Loca Sacra*, and therefore it should not have beene translated there. *Magalia*. *Miyagō* is quoted by *Suidas* for a Place *Holy enough*. It must needs be taken there, for the *Adon* or Sanctuary it selfe; for it is taken for such a Place into which none but the Priest might enter.

And this was the meaning of *Herodotus*, that *Sisbon* went into *Miyagō*, not into an Upper Roome, but into the *Adyrum*, or Sanctuary of *Vulcan's* Temple, and there made his case knowne, *ἐν τῷ ναῷ*. Before the Idol, &c. *Herodot.* in *Euterp.*

The Talmudists make yet another use of this word *Aliyah*, in the Tract *Nidda*, fol. 17. b. where the wombe of a woman is called by this name of recess. The Place is quoted by the *Arue*, and out of that by *Drusius*, and made up into this Proverbe, *Ovis cecidit supina & exiit sanguis e Canaculo*. But by a very great mistake, for there is nothing of a Sheepe, or a Proverbe in it, as the Learned *Buxtorfe* hath already admonished, *In addendis ad Lex. Talmudic.* Col. 2676.

Drus. Adag.
Hebraic. fol.
106.

CHAP. IV.

And her gates shall lament and mourne, &c.

And she being desolate shall sit upon the ground.

Desolation in Scripture is otherwise expressed by Silence & sitting upon the ground; By the first because Great Sorrow is so. And the s^d hath Nature enough in it besides a derivation downe from the manner of the Hebrew Mourning. So *Ezech.* 8. 14. *there sate women weeping for Tammuz*. And in the 8. of *Amos* at the third, It is said, That the Songs of the Temple shall be howlings, in that day many dead bodies shall be in every place, they shall cast them forth. Peace, or be silent. So the Margin according to the Letter, which must needs here take place, for the paraphrase in the Text (in Silence) expresseth not enough.

But as the things themselves, *Sitting*, and *Silence*, fall not out single, so they are most commonly put downe in company. So *Job* 2. 13. *His three freinds came to him, and sate downe with him upon the ground seven dayes, and seven nights, and none spake*

spake a word unto him, for they saw that his Griefe was very great. So *Es. 4. 7. 5. Lament. 2. 10. &c.*

We may know this (as we doe some other things) the better by the contrary. But then first of all it is to be observed, That in Capitall causes, as in the case of Suspension, Lapidation, or the like just violences against Nature's course, it was forbidden both by the Roman and the Jewish Law to make any Lamentation at all for any such miscarriages of Dissolution. By the Roman. *De his qui nor. inf. l. Liberorum. §. Non Solum.* The Jewish is under the Title *Sanhedrin, C. 6. fol. 46. b.* in the *Mishna* ולא היו טחמלין אבר חוננין שנין מניטת אלה בלל That these are not to be lamented by the Lamentation of Mourners, but only in the heart, that is (saith the Glosse) that they are not to be mourned over by any sumptuous or solemne אלה בלל but by the closest Rite of funeralls, &c. *Col. 2.* Their Buriall too is as negligently appointed, and leaving them in little better condition then that of an *Asse, fol. 46. a.*

This is to tell the reason why the Blessed Virgin and the other Women which stood afarre off, (as the other Gospels) or neare, (that is, as neare as they could for the Souldiers) were not to make any solemne, usuall shew of Lamentation. The Mother of Jesus must needs be reduced to the Extreamest state of sadnesse and contristation. If the Face and Countenance of the Action were too little, yet these words, *Woman, behold thy Sonne*, could not chuse but turne her heart within her, (as God said once of himselfe, *Hof. 11. 8.*

And yet, though No sorrow were like to hers, *Lament. 1. 12.* She would be terrible in these praises. This was the reason why She, and the other Women stood: 'Tis no such wonder of the other Women. But She stood up still in a resolute and almost impossible compliance with the Law.

For you are not to take it so, as if the word *Standing* there, were an Expression of Course. 'Twas necessary. And they might not sit downe in that case, as some of the Masters ignorantly paint the story. They were to stand, as by the wrong posture to free the Company from any suspition of Mourning for a Malefactor.

'Tis true indeed that we read of *Mary Magdalen*, and the other *Mary*, sitting over against the Sepulchre, and they *sate* there to mourn over the dead, And therefore they *sate*, but this was after leave obtained of the Governour to bury the body. This leave vouchsafed, and the Law discharged, the two *Maries* might sit downe and weepe over the Sepulcher in the open and usuall manner.

Now from this behaviour of the Jewish mourners, *Sitting*, and *Silence*, the same words use to be said of a dead City or Country. As *Esa. 47. 3*. The daughter of the Chaldeans is bid to sit downe silent, and get her into darknesse, and be no more the Lady of Kingdomes. So *Lament. 2. 10*. The Elders of the daughter of Sion sit downe upon the ground and keepe Silence. So here.

And she being desolate shall sit upon the ground. The words are spoken of the Daughter of Sion, the speciall part of *Ierusalem*; and here meant of the whole City and Country.

The Prophecy pointed at a heareer desolation, but might possibly have an influence upon the last destruction thereof by *Titus Vespasian*. I am sure as if it had beene so, The Reverses both of the Father and the Sonne, made for the memory and celebration of this conquest, are imprinted with the fullest expressions and commentary upon these words.

In stead of the daughter of Sion, a silent Woman, Sitting upon the ground, and leaning her backe to a Palme-tree, with this Inscription, *Judea Capta*.

Note here that the Reverses made to commit victories to memory, were allwaies written upon with some representation of proper respect unto the Place conquered, as in *Augusty* ancient Coyne of *Augustus Caesar*, Brasse. The Face is double; This Inscription, *Imp. Divi. F.* that is, not *Imperatoris Divi Fratris*, as the Antiquarie of *Nismes*. (*Imperatoris* with a single P is false writing in the Medals) but *Imperator Divi Filius*, for *Augustus Caesar* is principally meant, though *Julius* be there.

The Reverse *Crocodile* enchain'd to a Palme-tree, the Inscription, *Col. Nem.* that is, *Colonia Nemanussum*, or the *Colonic*

Jean Polès
de l'antiquité
de la cité de
Nismes.

Stone of Numismatists, now called *Napier's Lingua*. The device of the reverse is to celebrate the absolute victory of *Augustus* over all *Egypt*, after the Battle at *Actium*. The Palm-tree is common to *Egypt* with *Indea*, the Crocodile all most proper. And as signall in both these that the conquered should be fastned to the Palme-tree, which is the Embleme of victory.

But it is more to be considered, that no Conquered City or Country besides this of *Judaea* (I could observe none) especially before the Times of *Titus* is expressed upon the Coynds, by a woman sitting upon the Ground. I know that the posture of sitting is a Ceremony of Roman Lamentation too. But to call a Flourishing City *The Lady of Kingdoms*, *Esai* 47. 8. or the *Princess among the Provinces*, *Lam.* 1. 10. And to expresse a taken or destroyed City, by a woman sitting upon the Ground, is cleare Hebrew Phrase, or if it were not onely theirs, yet it was theirs first, and must be learned from them.

And therefore I must needs thinke that the Emperours Reverse was contrived out of this Prophecy, *Isa.* 47. 8.

And when I consider how great a man the Jew *Josephus* was in the Emperours Court, and that he served him presently, and famously in the Action, before the Walls of *Jerusalem*, I continue to imagine who it was that had a hand in the Device.

To save this Interpretation harmlesse, I must confesse here that I finde in one of *Vespasians* Reverse, Silver. A woman standing upon the Ground, and leaning her selfe to a Palme-tree, with the very same Inscription, *Indea capta*.

This put me to some wonderment at the first. But when I tooke notice that her hands were bound, I perceived that the minde of the Reverse was, not to expresse the Desolation of the Place, but the Captivity of the People.

During this time I was reading the *Apoc.* 18. 2. *The Kingdome of Heaven suffereth violence, and the violent take it by force, Mat.* 11. 12.

This is a Strange Phrase, if it should be taken by our man-

ner of expressing. The Greeke word is *παθητός*, and must not be passively rendred, as *Beza* would have it, but as *Erasmus* and the English rightly. And so the Syriacke and the Arabicke are to be understood.

But for the manner of the Speech it is to be referred unto this Tradition of the Elders.

*Talmud, in Fe-
ma.C.4 fol.30.*

Two men had an inheritance divided betwixt them by equall portions, and 'tis said of one of them שני חלקי ויחלק שני חלקי ויחלק that he carried away his owne part and his fellowes too, therefore they called him *Ben Hamtsen*, or *The Sonne of violence* until the day of his death. &c.

By *The Kingdom of Heaven* is plainly meant, The Inheritance of the Saints and the means whereby to purchase it, *The Gospel of this Kingdom*, as it is therefore so called *Mat. 9.35*, which compare with *Luke* the 16.16.

This Inheritance was bequeathed to, and equally divided betwixt the Jew and the Gentile in a Christian way of Sale and kin. It was first offered to the Jew to take his Halfe, but which the Jew refusing to do, the Apostles cast off the dust off their Shooes, and turned to the Gentiles. And so the Gentile, like a good *Ben Hamtsen*, or Sonne of violence, tooke his owne share, and the Jewes too.

CHAP. VI.

Noah's Lent.

And the Raine was upon the Earth forty
days and forty nights, Gen. 7.12.

During this time *Noah* and his Sonnes (so I finde it in the Easterne Traditions) kept a Solemn Fast, taking meat but once a day, וְנוח וְאִתּוֹ כָּל בְּנֵי יָוֶטְוֹתָא עָלֵיהֶם אֵלֶּיךָ בְּכָל יוֹמָא דְּלִילָא, that is, And *Noah* was the first who made the 40. dayes Holy, (or instituted the Quadragesimal Fast) in the Arke. *Caten. Arabic. Cap. 24*. If it be as the Tradition pretendeth to, The Institution of *Lent* is ancienter then we tooke it for.

*Catenæ Veterū,
precipue Orien-
taliū, in Pen-
tateuchum, Ara-
bicè MS. in
Arch. Bibl. Bod.*

CHAP.

in by night, and they were affrighted from the works by a dreadful Apparition. The King call'd for the Astrologers and wise men, who after Sacrifice rightly performed, discovered an appearance of *Almarick* or *Mars*. It was agreed therefore Abdipater.
Arab. MS. in
Arch. Laudon. מלך יבן על מסכה היכנה עשית ויבן עיר that a magnificent Temple should be erected to his name, and his statue there set up, & that the foundation of the City should be laid under his Ascendent, &c. Also an Anniversary of three dayes festivall was instituted, &c. and the Author saith, that these things continued מלך יבן על מסכה היכנה עשית ויבן עיר untill the Manifestation of *Iesus* the Son of *Mary*. Peace and the Prayer of God be upon him.

This Tradition of the *Arabian* includes another manner of the Ancients laying the foundation of their Metropolitane Cities under a certaine Configuration of the Heavens the most propitious that could be erected for the time being.

So *Muazzens* the Toppe of the *Fatimean* family, caused the City of *Gran Cairo* to be set up under the same Ascendent of *Almarick* Hali ad Car.
pum. Ptol. ad
verb. 15. מלך יבן על מסכה היכנה עשית ויבן עיר that as *Mars* had a coercive power in the superior world, so the City might be Coactrix *Orbis* here below, therefore the name of it was called *Alcathira*, as the Note upon *Elmacinus* in the *Tarich Mulsimorum* lib. 3. p. 22.

This Ascendent of a City (saith *Haly*) is that signe conjunct ascensionis quæ incipit collocare primum lapidem, which riseth in the Horoscope at the laying of the first stone.

The Art of this is to be taken out of the first part of *Apotelesmaticall Construction*, called by *Ptolemie*, *Catholicus*, *Fatrabib. 1.* Where he appointeth his Astrologer in giving judgment of the Accidents of a City to take knowledge of the Sunne and Moones place in the Zodiacque which they had in Ptol. Tetrab.
l. 5. 64. & 5. מלך יבן על מסכה היכנה עשית ויבן עיר at the laying of the foundation, & especially of the Ascendent at the most principal Angle.

According to these Rules *Tarucius Firmicus* call the Nativity of *Rome*, and *Vallius Valens* an Astrologer of *Antioch*, this

of Constantinople, the figure whereof is extant in a Greeke Manuscript in the Vatican. The Horoscope was Cancer, and the Astrologer judged by the apperances that the City should stand 702 yeeres as the Vatican booke, as Codron and others, 696. which if it be taken of those yeeres, is sic m & m d m t i i a; Zenaræ Annal. in q u o d e x p r e s s u m; in which the City flourished under a full state of discipline, the Astrologer was not so much out, as Plant. Mag. p. 7. Glyca. thinketh. And moreover before the taking of the City by Mahomet the second, a great Conjunction was observed under the Horoscope. But in assigning the Ascendent of this City, the Greekes and Arabians agree not, nor the Arabians themselves. For in the Tables of Alkar, Constantinople is set under $\text{IN}^{\text{W}}\text{IN}$ Libra, in Ben. Isaac's Geography under $\text{M}^{\text{W}}\text{M}$ Taurus, and though the same place may have severall Horoscopes, yet to so much variety it will be hard to reconcile the matter.

Alkar Cyriac.
Tab. Astron. A.
rab. MS. in
Arch. Laudin.
Ben. Isaac.
Geograph. A.
rab. MS. libid.

This Superstition hath beene as commonly and more lately practised in the West.

At the instauration of Rome by Paul the third, Gauricus drew the Figure of the Heavens, Vincentius Campanianus obseſſed the time by his Astrolabe toward the instant whereof he cryed out with a loud voice, *Ecce adest hora præcisæ decemæ sextæ sæcæ completa*. Then immediately Ennius Verulanus the Cardinall laid the first stone.

The curious may see severall Nativities of Cities, Forts, and Castles, with the judgements given in Gauricus, Innſin, Gargans, &c.

The Figure of the Old Lodging at Merton Colledge is yet to be seene in one of the Wardens Windows. I set it not here downe because it is allready done by another in his Booke against Iudiciall Astrology.

John Chamberl.

These Catholickall Nativities were so much beleaved in by the Ancient Kings, saith Haly, that they enquired into the Genitures of all the principall Nati under their dominions, where if the Planets were found to looke with a malicious eye upon the Nativity of the Kingdome, *Interficiebant eum puerum, quod ejus Regnum erat contra Regnum ipsum*.

It

It may be scene also what *Zonaras* hath reported of *Tiberius* and *Domitian*, *Tom. 2. Annal. p. 174. & 198.*

Now because that in the *Nativities* of *Cajus* & *Em. & Jul. Augustus*, as in the *Genitures* of men, (saith *Psolomy*.) the *Astrologis* is the same.

Therefore after consideration had of the life and being of the City from the *Horoscope*, the next care taken was of the *ἀρχὴ τῆς τύχης*, or part of *Fortune*, the second *Ascendent*, so called in the *Figures* of men, or the *Horoscopus Athlorum*.

The Part of *Fortune* found out, was mysteriously included in a Statue of *Brasse*, *πλαστικῶς*, *Telestomatically* prepared. The Rites were, *A pure Virgin* was offered up in Sacrifice. *A Statue of the Virgin* set up, imposed upon with a *New and secret Name*, and Sacrifice done to *That*. And all this δι' ἀρχαίων ὑπὸ Τύχῃ τοῦ πόλεως. For so the Statue was called. The *Fortune* of the City.

Feb. Antioch.

*Feb. Antioch.
in Arch. Barro.
ccccc.*

So in *Selencus* his foundation of *Antioch*, *δοῖας πνήτους κόρη* παρθένον ὀνόματι *Αἰμάδης* κόρης ἀνδράτος & ἑλάνη χαλκῆν τῆς ἀρχιδίονος κόρης ὡς τῇ πόλει, ἐν δόξῃ πνήτους αὐτῇ τῇ Τύχῃ *δοῖας*, &c.

The like Ceremonies were observed by the same *Founder* at the building of *Apamea*. *δοῖας πνήτους ἢ αὐτῇ μετὰ τῆς πόλεως ὀνόματι Νύκτας*, &c.

The *Fortune* of old *Byzantium* was called *Κερὰν*, *Corée*. When this was repaired into *Constantinople*, the *Emperour's* Statue was set up. *βασιλεὺς τῇ δεξιᾷ αὐτῇ καὶ τῇ Τύχῃ τῆς αὐτῆς πόλεως ἢ καλεῖται Ἀνθυσά*. Holding in his right hand the *Fortune* of the City which he called *Anthusa*. But the Sacrifice was not as before.

The *Emperour* offered up ἀνέμωτος *δοῖας*, *Incruentum Sacrificium*, & τῷ θεῷ. A Sacrifice without blood, and not to the *Fortune* of the City, but to *God* himselfe.

Briefly Thus. The *Founders* of old at the building of their principall Cities, Castles, or the like, caused their *Astrologers* to finde out a *luckie position* of the *Heavens* under which the first stone might be laid. The *Part* of *Fortune* found out in this first *Figure* was made the *Ascendent* of another. The first judged of the *Livelihood* and duration. The second of the outward

outward Glory and *Fortune* of the City under the Influence of this latter configuration they erected a *Statue* of *brasse* into which this *Fortune* and Genius of the City was to be called by Art. Thus spirited with this secret power, it was disposed of in some eminent or recessfull place of the City, and lookt upon as that thing which was onely concern'd in the *fortune* and *fatality* of all.

Such a one was the Trojan *Palladium* no *δοπτίς*, saith *Joannes Antiocenus*, but *ἑστίας τιταλισμῶν*, or as *John Tzetzes* quoteth the place to *Lycophron*, *ἀερονομία καλλίστη*, *telesmatically consecrated or under a good Horoscope by Asius the Philosopher, and presented to the Founder Troy*, *οὐκ ἐνίκην ἐν πολέσσοις τὴν πόλιν ἵδου ὑπὸ κατὰ ἀποδείκνυται*, i.e. as a *Statue enabled by Art* to preserve the City wherein it should be laid up in a *victorious and impregnable State*.

Olympiodorus relateth from *Valerius* Governour of *Thracia* under *Constantinus* the Emperour, *καὶ ἀνδριάντας ἀργυρῶν τιταλισμῶν οὐκ ἐν βαρβάρων ὑποκάλυψιν*, of certain *Silver statues* (laid up under the confines of *Thracia* and *Illyria*, *telesmatically consecrated against the IncurSIONS of the Barbarians*, which at the command of *Valerius* being dugge out and taken away, *μὴν ὀλίγας ἡμέρας τὸ πρὶν τούτων μὴν πᾶσι διατρέχει τὴν Θράκην*, &c. with- in a few dayes after all *Thracia* and *Illyria* was overranne by the *Goths* and *Hunnes*.

I say then of the *Claudi* and the *Caci*, that they were no other then those τὰ πάλαι ἀδύματα σιγαῖναι τῆς πόλεως φυλακτῆρα, *Statuary Telesmes* to much celebrated of old (as *Nicetas*) which unlesse they kept the City, the watchman laboured but in vaine.

They were placed by the *Astrologers* in some convenient Recess of the Fort, and had doubtlesse made good the place against *David's* men, but that as the great Sooth-sayer himselfe confess'd, *There was no enchantment against Jacob, nor divination against Israel*, *Numb. 23. 23.*

The usuall Interpretation of this place is, (and 'tis the best of the bad) that the *Iebusites* trusting themselves to the invincible condition of their Fort, brought up *Lame* and *Blind*

men to cast a scorne upon *David's* approaches. Therefore his soule hated them. I am sure I have made the best of this construction, and yet he that shall run it through all the Circumstances of the Text, will finde it to be as impertinently cast up, as that of the *Chaldre*, which instead of the *Lame* and the *Blinde* rendteth by way of Paraphrase, the sinners and ungodly *Iebusites*. Which some of the Hebrewes endeavour to follow, but at an intolerable distance.

I shall not want for a very considerable part of them, who though they have not lighted upon the very same, yet have said enough as to the clearnesse and advancement of that sense and meaning, which I have resolved upon. In the *Celi Jazar* you'll finde that the *Lame* and the *Blinde* may be taken for *Images*. *R. Solomon* saith expressly הַזֵּלֶמֶת הַחֲסִידִים that they were so, and *R. David* that they were צִלְמֵי הַחֲסִידִים *Images of brasse*. *R. Esay* as *R. David* and *Levi Ben Gerson* say moreover——That the *Blinde* and the *Lame* were *Images* written upon with the oath which *Abraham* and *Isaac* made to *Abimelech*, and that they were call'd *Blinde* and *Lame*, because they had eyes and saw not, they had feet and walked not &c.

But as concerning the concept of *Abraham* and *Isaac's* oath to *Abimelech* I leave it at large. That which I take from them is, that they were *Images of Brasse*, and the reason why they were called the *Blind* and the *Lame*, which if it had not bin suggested by them, yet is the very phrase of the Scripture.

They were the *Stoichiada* or *Constellated Images of Brasse*, set up in the Recess of the Fort, called in scorne (as they were hated by *David's* soule) the *Blinde* and the *Lame*. Yet so surely entrusted with the keeping of the place, that if they did not hold it out, the *Iebusites* said they should not come into the house, that is, they would never againe commit the safety of the Fort to such *Palladiums* as these. Therefore they (that is the *Iebusites*) said the *Blinde* and the *Lame* &c.

CHAP. VIII.

Wherefore ye shall make Images of your Emvods and Images of *your Mice* that marre the Land. and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your Gods, and from off your Land. 1 Sam. 6. 5.

When the *Arke* was taken Captive and detained by the prophane *Philistines*, the hand of God was sore upon them, and smote them with *Hemorhoides*, & ebullierunt villa & agri in medio Regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate. So the vulgar addeth, the ancient *Greeke Copies* have it not. The later agree not, some *Hebren Copies* acknowledge it not, saith *Mendoza*, as if there were any that did? 'Tis found indeed in the *Dias*, as *Chimbi* hath observed. And it cannot be denyed to the *Romanists*, but that it seemeth to be wanting, but by no meanes to be so supplied. 'Twere better the *Arke* should shake still, then that *Uzzah* should hold it up. Howsoever 'tis true that there was a plague of *Mice*, as well as of *Hemorhoides*. Concerning which the *Astrologers* being consulted gave counsell that there should be made 5 golden Images of the *Mice*, and as many of the disease to give glory to the God of Israel. The number was according to the number of their Lords, but for the thing it selfe the expositours whatsoever passe lightly over it, or stoppe the mouth of the letter with a mystery, perceiving no more of the naturall sence, then a bare trespassse offering, but wondering withall and not without cause, what glory could accrew to the God of Israel from such a homely present as the Counterseit of a Mouse, or that which is worse. A thing which the holy Ghost here vouchsafed not to call by its owne name, for the *Keri* is *Teborecem*, *Anorum Vestrorum*. But the meaning of the Images is *Stoichiasicall*, and to be given out of the *Telestiasicall Traditions*.

Τὰ ἐκ τῶν ὁρίων ἡ ἀδελφὴ ἰδὲ (saith *Ptolomie* in the *Kapnōc*) ὡς ἐν *ptolem*, *Centio* ὡς τὸ ἡρώδης ἰδὲ, δὲ τὸ τῶν *χρῶμα* τούτου ἐκ τῶν *χρῶμα* τούτου, τὰς ἰσχυρὰς *loq Verb. 9*.

Būm tū acipit exōm tūc aū dū. i.e. the generable and corruptible formes are affected by the Celestiall, which therefore the Talismans make use of by observing the entrance of the starres into them.

The meaning is (saith *Hali Aben Rodoan*) or as the Hebrew translation, (*Abu Giasar*) that the formes of things here below are answered with the like figurations above, and that the Celestiall formes have a ruling influence upon the sublunary, for example, the *Scorpion* and *Serpent* in heaven upon those in earth. Therefore the *Sapientes imaginum inspiciebant quādo planeta de sub radiis solis egrediebatur, & ingrediebatur hos vultus, eumque in ascendente ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad hac necessaria, faciebant q̄, cum eo ex aptatione vel destructione quod volebant, &c.* Observed when a planet was out of his Combustion, and entered into any of these formes, then placing the planet in the *Horoscope* they engraved the forme upon a stone, then adding what else was necessary they fitted it to preservation or destruction, as they pleased, &c.

These conceits the Greeks termed *συναισθησις*, otherwise *Ταλίσματα*, from whence the Arabicke *Talismans*. The *Chaldeans* from the word in the Text *Tsalmanisa*, Images. An experiment of the force is set downe by *Hali* upon his owne knowledge practised upon a *Saracens* servant in *diaboli Camorcha Regis*. The servant had beene stung with a *Scorpion*, and was cured by his master with a stone of this kinde engraven upon with the figure of a *Scorpion*. And the *Saracen* said, that the figure was cut when the Moone was in the signe *Scorpio*, and that the signe was in one of the 4 Angles.

The mightiest in operation of this sort was *Apollonius Tyannenus*, a man of that note in the Heathen ballance, that *Hierocles* the *Stoick*, put him into the Scale with Christ himselfe, nay he accounted him the better man of the two, but which is sufficiently returned upon him by *Eusebius Pamph. Cont. Hieroclem*.

But the performances of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves

themselves, Εἰ δὲ οὐδὲ δαίμωνες εἰς δισπότας τῆς κτίσεως, πῶς τὰ Ἀπολλωνίου Τελέσματα ἐν τῆς μέσης τῆς κτίσεως δύνανται; καὶ ὃ δαδάτης ἱερμὰς, καὶ *Iustin Martyr* αἰνῶν ποιεῖ, καὶ μὴν, καὶ δεινὸν ἐπιδρομὰς, ἀνέμων, καλύουσιν, &c. *Is Ref. ad Orislo* God be the Creator and Lord of the World, how comes it to passe *queß. 24. 2454* that Apollonius his Talismes have somuch over-rul'd the course of things, for we see that they also have stilled the waves of the Sea, and the raging of the windes, and prevailed against the noy-some flies and incurSIONS of wilde beasts &c.

And though *Philostrophus* in that large Legend of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codin. Cedren. Hesychius, Olympiodorus*, the Greeke *Mf.* cited by *Leunclavius*, The *Chronicon Alexandrinum* and *John Tzetzes*, C. 60. of his third *Chiliad*. *quòdomnino legendum* (saith *Scaliger*) *siquidem horum scriptis notitiam habere placet, & sane lectio non injucunda*, Nam in illo capite *A. Epist. 180.* *pollonium sculpturà Culicum & Ciconiarum, culices Antiochiam, Ciconias Byzantium ingredi prohibuit.* *Joseph Scalig.*

But a fuller Tradition of this matter I shall here set downe out of *Domininus* cited by *Joannes Antiochenus Melala* in the 10. Booke of his Chronographie.

Ἦν δὲ τῆς χρόνος ἡ βασιλεία τοῦ αὐτοῦ Δομιτιανοῦ ὁ σφόδρα τις Ἀπολλώνιος ὁ Τυανεύς, καὶ ἠκούζετο περὶ πολλῶν καὶ πανταχῶ ποιεῖν Τελέσματα ἐν ταῖς πόλεσι καὶ ἐν ταῖς χώραις, ὅτις ἀπὸ τῆς Γαλιλίας ἐξελθὼν κατέλαβε τὸ Βυζάντιον, καὶ ἐπιστὰς ἐν Βυζάντιον, τὴν οὖν ἀρχαίαν ἐν τῇ πόλει Κωνσταντινούπολιν, ἐποίησε καὶ ἐκείναις Τελέσμασι θάλασσαν ἀπὸ τῶν Βυζαντίων, τὴν τῶν Πελαγονίων, καὶ τὴν τῆς Λυκαίας ποταμῶν τὴν καὶ μέσην τῆς πόλεως παρερρεμένην, καὶ τὴν χελώνης καὶ τῶν ἰσθμῶν, καὶ ἄλλα τινὰ θαύματα; καὶ λοιπὸν ἀπὸ τῶν Βυζαντίων ἐξελθὼν ἐποίησε ἐν ταῖς αἰαῖς πόλεσι ὁ αὐτὸς Ἀπολλώνιος Τελέσματα, καὶ ἐλθὼν ἐπὶ τῷ Συείῳ ἀπὸ Τυανέων, καὶ ἐπιστὰς ἐν Ἀσποχίᾳ τῇ μεγάλῃ, καὶ ἵπταται αὐτὸν οἱ Ἀσποχίταις καὶ τρεῖς ποῖσιν κακῇ Τελέσματι περὶ ὧν ἰδίῳ, καὶ ἐποίησεν ἐκ τῶν Βύβαν ἀγαγόν, δόντος τὸ αὐτὸ Τέλεσμα καὶ τὴν ἀναταλινὴν πόλιν.

In the same times of the Reigne of Domitian, flourished the most learned Apollonius Tyaneus who got himselfe a great name by travelling about and making *Telesmes* in all places where he came, for the Cities and the Countries. From Rome he went to Byzantium, and entring into that City of Byzus (now more happily called Constantinople) he made there also many *Telesmes* at the in-
fance,

stance of the Citizens, as that against the storkes, against the river Lycus which passeth by through the middle of the City, that against the Tortoises, that against the Horses and other strange things. Then afterward leaving Byzantium he went and did the like in other Cities. From Tyanis he came into Syria, and so to Antioch the great, where also he was desired by the cheife men of the City to make such Telesmes as they had need of. And he made one against the Northerne winde, and set it up upon the East port of the City.

The Author goeth on, and at large describeth *Apollonius* his charmes against the gnats and scorpions, adding moreover that *Apollonius* walking upon a day with the cheife men of the City to observe the situation of the place, happened upon a ruinous pillar, and enquiring into the purpose of that, the Citizens related unto him, that in the dayes of *Caius Caesar* when the City had beene shaken with an Earthquake, *Δαββείος τις*

Johann. Antioch.
ehen Mf. in
Arch. Barocini
Bib. Bod.

φιλόσοφος τέλεις ἐποίησε τὸ τέλεσμα ἦτο, ὅτι δοκίμην τῇ πόλει ὑπὸ σου-
μὲ μὴ πέσῃν, στήσας τὴν κίονα καὶ ὑποστήσας αὐτὴν σιδάρειον μαρμαρέον, καὶ ἐπὶ
σείσει αὐτὴ ἔχουσαν Ἀντιόχ. Ἀπὸ τῆς καὶ περικτὴ πύλης ὑπὸ τῶ ἀστρά-
γυλλῳ κινδύν τὸ ἑστάναι τῆς κίονος σιδάρειον ἔποιε. One *Debborinus* a
Talisman to prevent the falling of the City in case an earthquake
should happen againe, set up this pillar and upon that a marble
Pectorall inscribed *Αντιόχ. Ἀπὸ τῆς* but which in proceffe of time
had beene consumed by lightning, &c. The Citizens therefore
were earnest with him, to set up a new Telesme, but *Apollo-*
nius fetching a deep sigh ἀνέβλεπε τῶ πονηρῷ ἄλλο τέλεσμα ἐφ' ἡμε-
ρῶν refused to make any further Telesmes against the Earth-
quakes; but the Citizens being urgent upon him, he tooke
writing Tables and foretold as followeth. Καὶ σὺ τέλαρα Ἀντιό-
χια δευτέρως· ἀλλὰ καὶ πάλιν ἐλθούσας σὺ καρδίη, ἐπὶ δὲ ἐπὶ πύμασι κίση
ἐστῶσι, δις δ' αὖθ' πνεῖ κέρση ὅπου αἰγυλοῖς ὀρέσῃσι, αἱ μὴ πάλιν πᾶν
δοῖς.

And thou miserable City of Antioch shalt suffer twice, and
a third time shall come upon thee, wherein thou shalt be consumed
by fire even in that part by which *Orontes* runnesb. And it may
be thou shalt suffer yet once more.

This written, he delivered the Tables to the Citizens, and
departed

departed into *Seleucia*, and from thence into *Egypt*, καθὼς
 Διομήδης ὁ σφοδρῶτα συναρχαίετο ταῦτα.

But the most concerning *Teleme* to the matter in hand is
 that against the *Scorpions*, οὕτως δ' ἐποίησε τέλεσμα ἐν αὐτῇ τῇ
 πόλει (Ἀρποχία τῇ μεγάλῃ) καὶ διὰ τοῦ Σκορπίου, πρὸς τὸ μὴ τοῦ μὲν αὐ-
 τοῦ πλησιάζειν τῷ χώρῳ. καὶ ἵδμεν τὸ αὐτὸ τέλεσμα ἐν μέρει τῆς πόλεως, ποί-
 ηται χαλκῷ Σκορπίον, καὶ χύσει αὐτὸν πύργῳ ἰσχυρῷ κίονα μικρὸν, καὶ ἕλκετο
 ἀφανὲς οἱ Σκορπίοι ἐν τῇ ἐκείνῃ Ἀρποχίᾳ πόλει. *Apothonius* caused
 an Image of a Scorpion to be molten in brasse, and set it up upon a
 little pillar in the midst of the City of Antioch, and the Scorpions
 vanished out of all their Coasts.

A like *Teleme* to this was set up at *Hempts* a City of Syria
Apamea, that which *Ptolomy* calleth ἑμίονα. In the middle
 of this, saith an *Arabicke* Geographer, a stone there is set up *Geograph. Nu-*
 in a wall having upon it the figure of a Scorpion, and when *bient Clus. 3.*
 any one is bitten he bringeth *Clay* and taketh out the figure, part. 5.
 which having applied to the place affected, he is immediately
 cured.

In the nether Region of *Grand Cairo* the *Crocodiles* were
 harmelesse, in the upper they destroyed the Inhabitants. To *Cardan. de sub-*
 provide against this, the *Talismans* cast a leaden *Crocodile*, *tilisat. l. 9. Sc-*
 which written upon with an *Egyptian* charme they buried in *liger. exercit.*
 the foundation of a Temple. This for a long time defended *196. Num. 6.*
 the people, but when at the command of *Achmet Ben Tolon* *Isen. Bodin.*
 the *Caliph* the leaden Image was melted, the *Crocodiles* re- *man. l. 3. C. 6.*
 turned to their owne malice againe.

The Τόχη τῆς πόλεως or fortune of *Byzantium* stood with one
 foot in a ship of brasse, the *Statue* concern'd the generall *Ge-*
 nius of the whole City. The Ship was a *Teleme* erected a- *nius*
 gainst the dangers of that tempestuous Sea, and while it stood *of the whole City.*
 entire stilled the rage, but some parts thereof being (none *The Ship was a Teleme erected a-*
 knew how) broken off and conveyed away, the Sea began *gainst the dangers of that tempestuous Sea,*
 to be as unruly as before. The cause wherof being curiously *and while it stood entire stilled the rage,*
 enquired after and discovered, the broken peeces were sollici- *but some parts thereof being (none*
 tiously searched, found out and put together againe, and forth- *knew how) broken off and conveyed away,*
 with the windes and seas obeyed. *the Sea began to be as unruly as before.*

Ὡς δ' ἔγιντο ἀκριβῶς ἐν τῷ αἰγιόχῳ τῶν πλείων ἐισπλῶ κάλυμα *Zonaras Anna-*

linum Tom. 3. in
Anastasio.

ἵν, ἀφ' ἑνὸς αὐτοῦ τῷ μέρῃ τῶνδε ἑκείνου, ὃ ὅπου ἦν ἡνὶ ἐπύχον τὸ τε εἰς-
 πλῆγμα πνεύματι & αὐτοῦ βία χηρῶν ἐπιδόρυμτοι ἐπ' αὐτοῦ. ἱερεῶ-
 ὄντων ἐν τῷ θραυδίζοντι τῶν χαλκῶν τῶν ἐκείνου τῶν καλούμεν χηρῶν τῷ
 τῶν σέλιον ἐσπῶλη ἦλ' ὁλοῖαν ἦλ' ὁρμηγῶν, ὃ τῶν τῶν ἐκείνου ὅπου
 αἰεὶ ἀξιώσαντες ἀνελκυσσῶ, ἰ. ε. And that it might be certainly
 knowne that this indeed was the cause why the ships could
 not safely arrive, the peeces of the brasse were againe taken a-
 way. Thenceforth whatsoever vessels toucht upon the Coast
 were driven backe by the violence of the winds. This con-
 firm'd them in opinion that the breaking of the brasen ship was
 that which hindred their Carriages from coming up to the
 City. They therefore caused the ship to be most carefully
 repaired.

These *Consecrations* (for so also they are called) were more
 usually but not onely practised in the East. For *Gregory of*
Tours reporteth, that at the repairing of a Bridge in *Paris*,
 there was found the Images of a *Serpent* and *Dormouse* in
 brasse, and that at the taking away of these, the Serpents and
 the Mice came up in great number. More might be added of
 the *Serpentina columna*, and the *Statua Equestris abenea*, set
 up (this latter) against the Plague in *Constantinople*, the destru-
 ction whereof hath beene followed with fearefull and periodi-
 call mortalities. But enough hath beene said, *Mizaldus* may
 be seene, and the late Author of the *Curiosities*.

If we draw all up, the Sum will be the Ancient Rite of A-
 verruncation, That in case a City or Country should be infe-
 sted with any plague either of disease or noxious Creature, the
 Talismans were consulted and desired to erect an Image of the
 plague under a certaine Influence of Cœlestiall Configura-
 tion.

And this I say was the cause why the Philistin Astrologers
 gave counsell that golden Images should be made of the *Ham-
 orrhoides*, and the Mice that marred the Land, to give glory
 to the God of *Israel*.

The *Teleme* according to *Paracelsus* is
 to have this manner of Consecration, *Make an Iron Mouse*
under the Conjunction of Saturne and Mars, and in the House

of

*Leuncle v. pan-
 dell. hist. Turc.
 Num. 130.*

*Mizald. Cent.
 MS. Gaffarel.
 curioſitez, inno-
 ces ſu-la ſcul-
 pture Talif-
 manique des
 pers. 6.*

of 4. Imprint upon the belly Albamatatox, &c. Then place the
Teleme in the middle of the House, and the Vermin shall instantly
 leave the place. More then so he promiserh. Take a live Moule
 and tye it to the Iron Image, and it shall dye immediately. *Archidox. mag.*
l. 3. p. 138.
edit. Lat. ger-
manica. p. 102.
 But I undertake not that the golden mice were so ceremoni-
 ously consecrated; yet that they had a *Teleismaticall* way of
 preparation answerable to the beginnings and mediocrity of
 the Art, my owne reason, and above that the weight of *Mai-*
mon's words induce me to conclude.

I say (saith he) of that of *Samuel* concerning the Images of
 the *Hamorrhoides*, that they were so called not so much from their *More Nerock.*
Part. 1. c. 1.
 externall forme, as from a secret influence within, remediall against
 the plague in the binder parts.

The *Astrologers* had perceived that this God had beene
 pleased with the *Brasen Serpent*, which *Moses* the *Talisman*
 (so they would account him) set up upon a pole in the wil-
 dernesse, *Numb. 21.8.* And I need not sticke to affirme, that
 this *Brasen Serpent* against the fiery Serpents was the first
 occasion (I say not given) buttaken, of all these *Telestati-*
call practices.

And thus also we may come to know (*See Plinie Lib. 10. C:*
27. Cyrenaici Achorum: Deum muscarum multitudinem pesti-
 lentium inferente, invocant, why the God of *Ekron* was called by
 the name of *Baal zebub*, that is, *βααλ μύας* (as the *Lxx*) or the
 Fly-God. The Greeke Copies of the Evangelists for the most
 part read *Βααλζεβουβ*. *Beelzeboul. Deus* or *Belus Stercoreus*. So
 the Printed *Arabicke* and the Hebrew Translation of *S. Mas.*
 But I presume not originally. And so *Saint Hierome* observ-
 ed, for seeing the Idiom of *Zebul* is *Syriacke*, it would have
 beene expected, that that Paraphrase should not have read as
 it doth, (and undoubtedly ought) *Beelzebub*.

But for the reason, if any could be given, *Scaliger* was likely
 to give as good as another, and yet his reason is, that the Scri-
 pture put this name upon the God of *Ekron* by way of deri-
 sion, quod in Templo Hierosolymitano Musca carnes victimarum
 non liguriabant, quum tamen Gentium sana à muscu infesta-
 rentur propter nidorem villimarum.

Synagmat. 2.
c. 6.

True indeed it is out of the *Pirke Avosb*, that a Fly was never seene in the *Slaughter-house* of the Temple. And 'twas a priviledge of the Jewish Sacrifices above those of the Heathen. But that therefore the God of *Ekyron* should be call'd the Fly-God, is a reason below that mans sagacity. He was properly so called as the most learned *Selden*. But for the cause he confesseth, *Nequeo dicere, nec mihi quā alius opinor scīssū potest*.

But the *Ekyronites* were pestered with noisome flies; To avert this Nulance the Astrologers set up the *Image* of a Fly *Telestatically* endued; the people finding the benefit of this *Απομύκη*, made it a God. The *Israelites* themselves did as much to the *Brazen Serpent*.

CHAP. IX.

Γραμματεὺς.

AE. 19. 35.

Κ Ατακτῆλαι δὲ ὁ γραμματεὺς πῶς ὄχλον, οὐκ οἶν. Ἀνδρες Ἐφῆσιοι πῆρ γὰρ ἔιν ἄνθρωποι, οἱ ἡγεμόνες τῆς Ἐφῆσιαν πόλεως Νεωκόρος ὅταν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τῆς Διοτιτῆς.

Here *Γραμματεὺς*, is falsely; *Νεωκόρος*, not fully rendred. Our owne Translation is, *And when the Towne-clerke had appeared the People, &c.*

But then it should rather have beene as in *Thucydides*, *γραμματεὺς τῆς πόλεως*, that is, ὁ κωδὴς ἐν τῇ κοινῇ τῇ δῆμῳ γραμματα ἀναγνώσκων, i. e. *The Reader of the common Records*, as the Scholiast there.

But a man of this calling, ὁ λεγόμενος γραμματεὺς, (as the Greeke Oratour of *Æschines*) must not have undertaken upon the unweildy people. The Syriacke therefore and Arabicke Translations render it, *A chiefe Man of the City*. The *Æthiopick*, as the vulgar, simply, *The Scribe*; truly enough to the Letter, but not filling up the sence, nor themselves well knowing

ing what they meane. *De Dien* findeth in the Glossarie, Γραμματεὺς, *Scriba, Tesserarius*. Therefore (saith he) *Quum hic in Urbe Epheso designatur aliquis qui absolute vocatur, ὁ γραμματεὺς, merito intelligitur prafellus, qui militibus Sym-bola & munia prafcribit.*

But none of all this will doe right to the word. 'Tis thus.

At that time the *Asiarcha* (so they are termed, v. 31.) who advised *Paul* not to adventure himselfe into the Theater, exhibited the *Olympicks* at *Ephesus* to the honour of *Diana*, which is a reason to me why *Paul* notwithstanding his purpose in the spirit to goe to *Jerusalem*, yet staid in *Asia* for a season, to winne the more to his way, out of that solempne consfluence of Heathen Saints then gathered together, ὡς πᾶσι τῆς Ἀσίας, out of the whole *Common* of *Asia*.

In these Celebrations three principall Officers of Ludicrous, but Holy State were concerned.

The *Αλυτάρχης*, the *Γραμματεὺς*, and the *Ἀμφιδάλεις*. I learne this of an Ancient Author quoted by *Ioannes Antiochenus Melala*, in the 12 Booke of his Chronography. Καὶ ἰζήντο

ἃ αὐτῇ Ἀστωρχίᾳ. Αλυτάρχης ἐστὶν αὐτῇ Δία καλούμενος ὀνόματις Θεῶ. *Joh. Antioch.*
 τῷ Ἀρετῇ, ὃ ἀπὸ ἐπάρχων πολιτικῶν Ἀστωρχῶν, ὅς ἐστι φορέας τὸ ῥῆμα τῷ *MS. in Arch.*
 Αλυτάρχη, τὰς αὐτῶν ἡμέρας ἐπιμαίει καὶ προσκυνεῖτο ὡς αὐτὸς ὁ Ζεὺς. μὴ *S. roccian.*
 αἰσίων δὲ οἷς δέχεται τὰς αὐτὰς ἡμέρας, μετὰ δὲ οἷς κλίνει, ἀναπίνων, ἀλλ' οἷς *Bibl. Bod. Lib.*
 ἑξέμερος καὶ ἡμέραν οἷς ἑκάστῳ ἑσπέρῳ λίσσων καὶ μεθυστῶν σωματικῶν, καὶ σπίνων τὴν Κομοδῶ *12. Περὶ Ζεῦ.*
 ἡμέραν. ἐφ' ἧς δὲ πολλοὶ διέχουσιν ἀσθενεῖν ἀπὸ χυλῶν, καὶ πέναντον ἀπὸ λυχνιῶν, *Castellus καὶ*
 καὶ μαργαριτῶν, καὶ ἄλλων τιμῶν. καὶ κατ' ἕνα ἑκάστην ἡμέραν, φορῶν οἷς *περὶ τοῦ Οὐρα-*
 τὰς ἰδίας πέρας συνδύλῳ ἀσπρά, &c. *τινὸν Ἀστωρχίας*
τῆς μεγάλης.

Ὁ δὲ Γραμματεὺς προσκυνεῖται αὐτῷ ἀπὸ τῆς βουλῆς, καὶ τῷ δῆμῳ, ὀνόματι Πομπηαδὸς Κισαίης, ὃ ὡς γένος συγκατακτῶν Ρώμης ὑπάρχων, φορέσαι καὶ αὐτὸς πολλὰ ἀσθενεῖν, καὶ πέναντον ἐλόχουσιν, πύπην πολλοδύσαν. ὅτι τινὰ εἴ τιμῶν καὶ προσκυνεῖται ὡς τινα, ὡσαν, Ἀμφιδάλει.

Ἡ αὐτὴ δὲ βουλὴ καὶ ὁ δῆμος πάλιν προσβέλλοντο Ἀμφιδάλει ὀνόματι Κάσιον Ἰλλύσιον, φορῶντι ὡσάντως πολλὰ ἀσθενεῖν ἰσοσκελῶν, καὶ πέναντον πωλεγμαίνον ἀπὸ λαθίνων φύλλων, καὶ ἐν τῷ μέσῳ πωδάσιον χρυσῶν ἔχον τὸν Δία, ὅτι τινὰ Ἀμφιδάλειν ἐπὶ τιμῶν καὶ προσκυνεῖται ὡς τὸν

Ἐπιπν. καὶ οὗτος ὁ τοῦτο Δομνῖος ὁ χρονογράφος πάντα ταῦτα συν-
γράφει, &c.

That after the reviving of the long intermitted Sports (by an Edict from the Emperour Commodus) in the same Sacred San-
ction Aphronius a Citizen of Antioch, and one of the Exprefe-
cti was first named Alytarcha, under the person whereof he was
daily honour'd and ador'd by the name of Jupiter. And during
the Solemnitie, never came within doores, or lay upon Bed, but
slept upon the ground, in the open aire, lying upon stones covered
over with a rush mat, and cleane Carpets. His Habit was a long
gilded Robe white as the Snow, upon his Head a Crowne of Car-
buncles, Pearles, and other precious Stones. In his hand an
Ivory Scepter, and white Sandales upon his feet.

The Grammateus then first chosen by the Senate and People
was Pompeianus by Name, a Quæstor, and descended of the Ro-
man Senators. His habit also was a long white Robe, upon his
head a Crowne all of Gold made after the Laureat Fashion.
And Him they honour'd and ador'd under the name of A-
pollo.

The same Senate and people chose Cassius Illustrius
Amphithales, whose habit was in like manner a long white Robe
of Silke, upon his head a wreath of bayes, in the middle (or hang-
ing at his breast) a golden pectorall, upon that the figure of Jupi-
ter. He was honoured and adored by the name of Mercurie, as I
finde all this in the learned Dominus his Chronography, &c. So
Iohan. Antiochenus.

Προκόμιος
'Ιλλύριος & Κα-
σαρίος, &c.
Procopius
Illustrius
Casariensis,
&c.

The office of the Grammateus I conceive to have beene the
registring of the Victors names, the time and Stile of Rewards,
&c. which were therefore called τὰ γραμματα τῶν ἱερουκων.
The Records of the Holy Conquerours, as the inscription upon
the Farnesian Marble: and the Receipt or Office of these
Records was answerably termed Γραμματεῖον. See Faber's Ago-
nisticon, Lib. 3. C. 23. & 27.

And such a Scribe or Actuarie as this was the γραμματεὺς ὁ
γραμματεὺς, who when he had appeased the people, said, yee men
of Ephesus, &c. which how proper it was for him to doe,
will

will be easily confessed by them that shall consider what the Tradition hath that the *Alytarcha* was named by the Empe-
rour, but the *Grammateus* and the *Amphisbales* were chosen
by the People themselves. And the *Grammateus* was first in
order.

CHAP. X.

Νεωκόρη.

Act: 19. 35.

What man among you is there that doth not know that the City
of Ephesus is a worshipper of the great goddesse Diana? &c.

SO wee translate, as the vulgar, *Culiricem Diana*.

The *Arabicke* Paraphrast doth not seeme to have under-
stood it. *Iunius* his Translation of that is, *Viri Ephesi, qui ne-*
scit Civitatem Ephesiorum esse Artemidis magnæ His note
in the margin is, Gr. Νεωκόρον non est hic. I had otherwise
thought it might be an error in the printed Copy, but I found
it so too in a faire pointed manuscript in *Queenes Colledge*
Library.

Quatuor E-
vangel: Epist.
Apostol. & A-
postolor. AB:
Mss Arab: in
Arch: Biblioth:
Regiens.

For the Greeke, the *Etymologists* notation is, Νεωκόρη & Σα-
νὸ κορὴ, τὸ καθαίρειν, καὶ τὸ πρὸς Ἀφίκαε, from *Nads*, Attically *Neus*, and
κορὴ in the signification of *καθαίρειν*, One that maketh cleane
the Temple. Νεωκόρη (saith *Phavorinus*) ὁ τὸν Ἐκκλησίαν καθαίρειν
καρπὸν γὰρ τὸ καθαίρειν, one that sweepeth the Church. But *Snidas* ὁ τὸν
Νεὼν καθαίρειν καὶ εὖ ἡρασιζέον, ἀλλ' ἔχ' ὁ καθαίρειν, Not one that sweepes
but adorne and beautifies the Temple, καρπὸν γὰρ ἡρασιζέον, *Ides*
ὁ Νεωκόρη, as the *Scholiast* upon *Aristophanes*.

Scholiast.
Arist: ad Na:
Gal. p. 61.
Astronomicῶν
Lib: 4. C: 7.

The word is sometimes read in Latine and elswhere then in
the inscription cited by *Gruter*. for *Iulius Firmicus* saith *De-*
fluens a. & Luna si plena lumine feratur ad x. facit magnos
&c. Neocoros quoq, aut prophetas, vel Sacerdotum principes.
And the same Author in another place. *Serapū in Aegypto*
colitur.

colitur, hic adoratur (i.e. Alexandria,) hujus simulacrum Neocororum turba custodit, & ad memoriam vetustatis errans populus ordinem sacrorum in honorem integerrimi ac prudentissimi hominis constitutum contentiosa bodis animositate custodit &c. Where also it may be noted that in great and frequented Temples, the Neocori made up a considerable number, and were distinguished therefore into degrees of order, as by that in the body of inscriptions. Ο πρεσβύτερος τῶν Ναοκοῶν Ἰωὴλ.

Εξήγησις ὅλας
τῆς κόσμου, α
Io. Gotsfred E.
δι.

Description of *Alexandria*.

The word is (by those who doe it most properly) translated *Ædium*, so the Syriacke. And it is the uttermost fence the Interpreters have as yet gone downe into. We may render it, as the *Italian* Translation by *Deodate, Sagrestano, the Sacrifice of the great Goddess Diana*. But to be said here in so collective a sense of a whole City is without any knowne parallel in Bookes, if men of the greatest conversation in these have sufficiently observed.

Maßer Selden.

In the marbles, (though less in these, but in the Greek
 Coynes most frequently) it is found from the beginning of the
 Empire down to *Gallienus*. The inscriptions are in those of
Aurelian. Κατωρίων φιλοπολίτων Νεαπόρων. In the *Tiberian*. Πα-
 ρισφύτων Νεαπόρων. Παρμασίων δὲς Νεαπόρων; In others, χρυσόδωτα
 Σαρδιάνων τῆς Νεαπόρων. Ἄκτα Πύθια Παισιδίων Νεαπόρων, Ερσιδίων
 Νεαπόρων. Ερσιδίων δὲς Νεαπόρων, ἡ δὲς Ἀρτίμιδι.

Antonius Augustinus his note upon the word, is, *Questa parola per intender la d'a molto da fare a quelli che veggono le Medaglie con qualche diligenza*. That it hath perplexed even those who have perused the Medals with the greatest circumspection and sagacitie.

*Animadvers. in
Sueton p. 131.*

Consuetudo to the *Monumentum Ancyranum*, hath this opinion. That when *Cæsar Augustus* and the succession by his example, granted to provinciall Cities the erection of Altars and Temples, and exhibition of the Olympickes &c. for the upholding of common interest, and to confesse the honour and Divinitie of the Emperours, the Cities so indulged, accounted it a speciall grace to be stiled the *Nauusq;* or *Sacrist* of the Solemnities.

For

For other Moments making up to the untying of this hard word, I remit you to *Master Selden upon the fourth Arundell Marble*: where I thinke there is as much said, as by the revealed stocke of Antiquity could possibly have beene, though you may see to the later *Petis. variar. Lest. Lib. 4. C. 10.* But I shall let you downe something out of an antient Author, which will reconcile the word to this very sence and require it to a lesse strange and unlikely sound.

That the word is a terme of Devotion respecting to these holy Games, the mentioned Marble intimateth enough, *Νυμφιστὸν δῶγμα Συσελήν, καθ' ὃ δὲς Νεαιόγισσος γάμματα ἀγῶνα ἱερῶν &c. Sacrum Certamen, &c.*

And the reverence indeed was of such an intemperate helght that not the solemnitie it selfe onely, but the people also for the time being, and the victors ever after were accounted and called *Holy*.

For, *Εἰ τις ἐξ αὐτῶν, εἴτε γυνὴ, ἢ τις τῶν, τῷ ἱερῷ, σπῆσι, δῶμα κρᾶζοντο* *Johan Antiochensis, ὁ περιέγραφε ὡς νικητὴς σφῆρον ἔωκεν ἐκ τῆς τελευταίας ἀγῶν. α. eben. ali Sap, σφαίρῳ τοῦ ἐν δόξῳ καὶ τὸν ἀγῶνα καὶ ἐγένετο ἱερὸς. ἀσπίδος καὶ δόξου φιλόσοφοι, αὐ περιέγραψαι ἐλάοντο καὶ τὸν ἀγῶνα, ἱερῶν.*

If any of the Company, whether Maiden or young Man, upon the acclamations of the holy People, were crowned, The Crowned as victor, was to spend the rest of his dayes in a cloister: for immediately after the Games were ended he was consecrated a Priest; likewise the virgin votaries, if crowned, were made Nunnies.

Nay so yet more holy was the opinion of these games, that the Emperours themselves accounted it no fall of Majestie to beare the *Alytarcha's* part and be a *May-King*, or *Mock-Imperitor* in these Revels.

Ερόβρις τὸ ῥῆμα Ἐ Αλυσάρχης ὁ βασιλεὺς Διοκλητιανός. τὸν δὲ σελήν ὁ Αλυσάρχης ἀπὸ τῶν ὀλοσπεικῶν ἤρρεν, ὁ δὲ βασιλεὺς αὐτῷ Ἐ ἀπὸ τῶν ἰερόντων παρῳρῶν. Ταῦτ' ἅλλα πάντα, ὡς ἦν ἔθος τῷ Αλυσάρχῃ ποιεῖν, κρατῶν τὸ ἱερὸν ἱμάδιον, καὶ σποκουτῶν τὸν δῆμον.

The Emperour *Dioclesian* (as the same Author out of *Dominus*) took upon him the person of the *Alytarcha*, with this difference onely, that whereas the *Alytarcha* wore a long white Robe of

of Silke, the Emperour wore one of purple. In all other respects he was habited as the *Alystarch* used to be, holding in his hand a holy Scepter, and doing reverence to the People.

And as if he had beene greater in these then in the Imperiall Robes, *ἐν τῷ πανόσῳ τὰ Ὀλύμπια, ἐχ' ἑλατὴ βασιλευσίου, λεγόν, Πάσι δέμῳ τῶν βασιλείας, καὶ ἐρόμετα γῆμα ἢ ἀδασίη διῶ. Καὶ ἐκίστα ἑώραν ἔτι, &c.* i.e. *The Olympickes ended, he would be King no longer, saying, I have put off the Empire by putting on the habit of Immortall Jupiter. And so continued ever after.*

The like was done by *Maximinian*, as the same Author in his life.

Put all this together, and the summe will be,

That the Celebration of these Games in this or that City of the *Common*, was a Solemnity thoroughly sanctified in the opinion of the people; as an observance of high devotion and Religion to the Gods and Emperours, the performance whereof could not be done without a Priesthood of Ministers.

And to that sence the *Asiarcha* ought rather to have beene rendred, not *Principes* (as the vulgar (or *Primores*,) as the *Syriack* and *Arabick*) that is, the Chiefe of *Asia*, as we: (though this will hold too) but *Sacerdotes Summi*, The *High Priests* of the solemnity: the devotion whereof could not but move the City so obliged very much to affect the Dignity and Title of the *Neωρόγ*, to adiuuate such a peice of Divine Office, where so many Gods were present by their *Proxies*, where not the sports, themselves but all the Company were reputed *Holy* for that time, and some accounted so ever after.

The Grace of this how often it was granted to this or that City, (as to some it was the *fourth* time) so often was the stile expressed in the imperiall Coynes, to the present purpose that of *Valerian* serveth best.

Du Choul Discours de la Religion des Anciens Romains p. 117.

Upon the Reverse 3 Temples, in the midst an Altar, with the fire kindled, and wreathed about with a Serpent (the heathen *Hieroglyphicke* of Mysteries and religion) with this inscription, *Νεωρόγεον ὅτι Νεωρόγεον*. Upon the face 3 heades, answerable to the 3 Temples; The first of the Emperour himselfe, the other of his two sonnes, *Gallienus* and *Valerian Caesar*.

For

For the Connotation of the turne or time as *die xris* &c. with mention of the Deity sometimes, but so often without it. The reason is hard and slippery. The last resolution that I know to have beene made is this; That in all likelyhood, The *Ma-ter Deum* or the mother of the Gods was common to all the Cities of *Asia*; And that whensoever the *Neaokoros* is written with a note, of the time onely, as in those of the *Gallieni*, *Συν-γαιος δὲ Νεακόρου* In those of *Caius*; *Σαλαυκίου Νεακόρου*, &c. and most constantly so, The mother of the Gods is to be understood. Otherwise, if the speciall Deity of the place be mentioned, as *Μαγνήτων Νεακόρου Ἀρτίμιδος* in those of *Maximian*; and *Ἐφεσίων δὲ Νεακόρου ἔν τῇ Ἀρτίμιδι*, the God of the place is to be meant single.

Certainely the Games could not weare out so much of their old relation as not to be principally addressed to the Gods of the first right, though not without a flattering concernement of the Emperours, the Gods below (as the times then were) having taken the place of those above. The old Gods of the Games were *Jupiter* in the first place, and the next *Apollo*. And that the respect to them continued still and beyond these dayes of *Claudius*, is plaine by the note before, where the later is represented by the *Grammairus*, the former in the *Alytar-cha's* part. And so I doubt not to understand the Reverses, where the *Neaokoroi* are set downe without expression of the Deity. Where'tis otherwise (and that is not often, especially if the last Observers Note be good; vizque *aliter usurp-atum prater tria quod sciam exempla reperias*) It is a speciall su-pervacknowledgement of the God of the place; as the *Ἐφεσίων δὲ Νεακόρου, ἔν τῇ Ἀρτίμιδι*, The great *Diana* of the *Ephesians*, whose *Neaokoros* the City of *Ephesus* now was. It is not *Nea-okoros* by; but *Anna* the now *Sacrist* of *Diana*. And why the mention should be so often ('tis onely so for ought I yet know) of this *Diana* is not so strange, if it be considered that she was not onely great of the *Ephesians*, but of all the *Com-monia*; and to whose shrine there went up a more famous and frequent pilgrimage of *Devotaries*, then to any *Holy Land* of cheise whatsoever.

M. Petit.

said, כְּשֶׁדָּלַכְתִּי לְחֶמֶד &c. When I travailed into Aphri-
ca, I heard them call money *Kesit*, or by the name of the *Lamb*, Talm. in Rabb. fol. 26. a.
but to what use will this be? why to the expounding of that which
is said in the Law; a hundred Lamber, that is, prices of many;
Gen. 33. 19. &c.

It cannot well be otherwise, for if we take the price of
the feild in Lamber (not doubting neither but that the old man-
ner of exchange by wares was then most possible) what shall
be said to Saint Steven's Tradition, that the feild was bought
for a price of Silver, the same feild, though
Abraham be put there instead of Jacob, corruptly enough
notwithstanding what Master Broughton hath said, yet there
it stands still, and upon irreconcilable termes in Reverence to
the Booke. Ife that reverence still, The Booke will be the
bigger, and the Scripture the lesse.

The Heathens say too, that the impresse of a Sheepe was
marked upon their first Coyne, and from thence their money
was called *Pecunia*; and Varro saith that the hint of this was
given *pastoribus*. The Roman Shepherds might have it from
the Hebrewes, to whom this trade of life was more famously
peculiar.

But the truest understanding is that of Erasmus, that the
little silver Chappels representing the
forme of the Ephesian Temple, with the image of Diana en-
shrined.

And to this agree the Heathen Rites; For *Asclepiades* the
Philosopher, *Dea caelestis argenteum breve figmentum quorun-* Ammon. Mar-
cellin. in Juli-
ana. Lib. 22.
Num. 12.
que ibat salubre est sacrum afferre, was ever wont whither soever
he went, to carry about him a small silver Image of *Urania*.

And *Dion* saith of the Roman Ensigne, *Et de rursus imperii*, Dion. Pagan.
Lib. 40.
fol. 82.
That it was a little Temple, and in
that the figure of an Eagle set in gold. But this to *Lippius* is
but *intericium* aliquod, *quod in Nummis usque talis effigi-* De Militia Ro-
man. Lib. 4.
Dialog. 5.
git? *quod nuda ea conspiciantur* (& centena aliquot extant)
sine regimine ullo. *Sacelli? In columna tantum Traiani uscio*
quid in Asia Equilae imitantur, quod Sacelli figuram re-
sentit &c.

CHAP. XII.

Job 26. 6. 7.

Hell is naked before him, and destruction hath no covering:

He stretcheth out the North over the empty Place, and hangeth the Earth upon Nothing.

THough Hell be naked before Him that made it, (and yet he made not death Past to us, destruction hath a Covering. I have wondred much at the Curiosity (now learned soever) of some who undertake to set downe the subterraneous Geography of this place, and describing so confidently as if they had bene there already, not the Gates and Chambers of death onely, but the very points of the Compass in that Region and shadow, and how many Soules may sit upon the point of a Needle.

*Rulca: de In-
fern. &c.*

I will onely put these men in remembrance of the *Syriack* Reading in the last verse: where instead of those words (*but how little a portion is heard of him?*) that Translation readeth. *Et quatuor sunt manus hominum* which signifieth to confesse, as if our best expressions of the workes of God were but in a manner to give the Maker ill language.

And if it be so, then for men to speake of Hell as if it were Naked before us too, is to give Him the Lye.

But my businesse is to tell the meaning of *Job* in the next words, *He stretcheth out the North, &c.*

The *North* here is not to be taken for the Terrestriall Globe, as the Iewes would have it, for they are deceived who thinke the latter clause to be a Repetition of the former.

The *North* is meant of the *Heavenly Expanse*, as the word *extending* sufficiently intimates. And though the *North* onely be nam'd, yet the whole spheare is meant. And yet not onely for this reason (as all thinke yet) because the *North*

orne Hemisphere was principal as to *Job's* *Respect*, and the
 Position of *Arabia*, but because this Hemisphere is absolute-
 ly so indeed, its principal to the whole, for as the Heavens
 and the Earth are divided by the middle line, the Northern
 Halfe hath a strange share of Excellency. We have more *Sunne*,
 more *moons*, more *Stars*, more *day*. And which is more then
 all this, the North Pole is more *Magnetical*, then the South.
 For I have alwayes observed (saith a learned man in this ex-
 perience) that the Pole of the *Magnet* is much nearer to the
 North, is alwayes the most vigorous and strong Pole to all in-
 struments and purposes, more so than the South Pole.

Ridley of Mag-
 neticall bodies
 and motions.
 C. 6. p. 100. 111
 112. 113. 114. 115
 116. 117. 118. 119
 120. 121. 122. 123

This North (that is the whole Firmament) the stars be-
 come the Empty Places, that is, not the things themselves, to be
 said, or by way of name, but to show a 11, 111, 1111, 11111

The word in the Text is *וָאֵין* *Wahin*. This word signifies
 Nothing. So the motion of things is, as it were, as if it were to be
 וָאֵין *Wahin* and *Tobu*, that is, Confusion as we. Or *Wahin*
 and *Wahin*. For the motion of things is, as it were, as if it were to be
 וָאֵין *Wahin* in the world. But especially it signifies that
 Nothing in the Chaos before the *Creation* of Earth was made, as
 Gen. 1. The Earth was *Tobu*, that is, Nothing, or as the Lxx
 translate it, invisible, or as the Saxons translate it, the Earth
 was *Wahin*, that is, Nothing. For *Wahin* is a word that the
 Hebrews use for Nothing, and then hang'd the Earth
 upon the same *Wahin*. But of this manner of appension some-
 what more is to be said.

God in the beginning (as the *Scripture* saith) stretched a
 Center in the *Tobu* or *Inane*, indued with that quality as
 might call unto it the congenerial parts of the *Chaos*, which
 immediately applying themselves gathered into this Globe.
 Which pretendeth, as if the Frame consisted by an Equilibra-
 tion of parts to the Center of Gravity, as it continues to be
 mistaken by common Philosophy. But it is time to know
 that the Earth doth not hang *ponderibus librata suis*,—but by
 its own all vigour impressed by the Maker upon the whole
 Frame, but especially communicated from the Center to both
 the Poles by Meridionall projection, by which engagement
 and

CHAP. XII.

Job 26. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42.
Hell is naked before him, and destruction hath no covering.

He stretcheth out the North over the empty Place, and hangeth the Earth upon Nothing.

THough Hell be naked before Him that made it, (and yet he made not death) as to us, destruction hath a Covering. I have wondered much at the Curiosity (now learned soever) of some who undertake to set downe the subterraneous Geography of this place, and describing so confidently as if they had beene there already, not the Gates and Chambers of death onely, but the very points of the Compass in that Region and shadow, and how many Soules may sit upon the point of a Needle.

Rulca: de la
fern. &c.

I will onely put these men in remembrance of the Syriacke Reading in the last verse: *whete instead of those words (but how little a portion is heard of him) that Translation rendereth. Et quatuor sermo manus videtur esse de eo* which seemeth to confesse, as if our best expressions of the workes of God were but in a manner to give the Maker ill language.

And if it be so, then for men to speake of Hell as if it were Naked before us, is to give him the Dye, to ascribe ill

But my businesse is to tell the meaning of *Iob* in the next words, *He stretcheth out the North, &c.*

The North here is not to be taken for the Terrestrial Globe, as the Jewes would have it, for they are deceived who thinke the latter clause to be a Repetition of the former.

The North is meant of the Heavenly Expanse, as the word extending sufficiently intimates. And though the North onely be nam'd, yet the whole spheare is meant. And yet not onely for this reason (as all thinke yet) because the North-

erne

and conjuncture of parts, the whole to firmly and obstinately consisteth, that if by *Staticall* impulſion as *Archimedes* underrooke; or by a higher distress it should be forced from this situation; it would biggerly and instantly returne to it's owne place againe.

The thing is certaine from the conformity of the Needle, to the Axis of the Earth in all parts of the world;

Geſſbrand of
the variations
of the variation,
on, &c.

From the Reasons of variation (and the variation of that too) caused by an unequal proportion of this *Magneticall* force in severall parts of the *Globe*; from the Experiences made upon the *Terrella* or little Earth of *Landbou*, the *Poles* whereof being found out by the filings of Steele or otherwise, If a *Needle* or small wire be applied to the *Equinoſſiall* parts, it will place it selfe upon a *Merridian*, moved from thence it maketh an acute Angle to the *Axis*.

About 34 degrees from the *Aequator* it makes a right Angle, from thence it continueth to be *reſto major*, till it come to the Pole it selfe, where it standeth *perpendicularly*.

Therefore the *Globe* of the Earth consisteth by a *Magneticall dependency*, from which the parts cannot possibly stave aside, but which howsoever thus strongly seated upon it's Center and Poles, is yet said to hang upon Nothing, because the Creatour in the beginning thus placed it within the *Toba*, as it now also hangeth in the Aire, which it selfe also is *Verſubſt*, as to any regard of *Base or Suſtention*.

CHAR.
The Earth is not hanging upon Nothing, but is supported by the Matter upon the whole, the Poles by *Magneticall* attraction, by which engagement

CHAP. XIII.

ΚΑΙ ΤΟ ΣΙΝΑΠΙ.

Luk. 13. 19.

It is like a graine of mustard seed which a man tooke and cast into his garden, and it grew and waxed a great tree, and the fowles of the Aire lodged in the branches of it.

Pythagoras said, *Sinapi principatum habet ex his quorum in sublimis vis feratur.* That Mustard seed hath the preeminence among those things whose power is to ascend upwards, which might seeme to pretend to the growing spirit of this graine, had not *Pliny* preengag'd us to the sense of operation, *quoniam non aliud magis in nares & cerebrum penetret.* *Plin: Nat. hist. lib: 20. c. 22.*

The graine especially of the second sort, *qua rapicium frondem exprimit*, is not unapt to shoot forth in a garden soyle under what climate soever not intemperately cold, and to a proportion of height more then ordinary; and 'tis one of those which a great Naturalist of our owne bids us make experience of, whether it would not grow up out of a Staggs Horne. *Cens. 6. 550.*

But of so prodigious a stature as the Gospell describeth I could not finde any observation made by those who have most of all noted upon the exotick simples. It is to be imputed to the strange pregnancy of the Hebrew earth, concerning which, as of their City, very great things have beene spoken.

In the *Babylonish Talmud* *R. Joseph* saith, *Ketub. fol. 3. b.*
 מעשה בשיחין באחד, ונפש אחד כחן ונמצא בו
 שהיה לו אביו שלשה ברי חררר ונפש אחד כחן ונמצא בו
 תשעה קבין חררר ועציו סככו בו סוכת יוצרין

A certaine man of Siehem had bequeathed by his Father three bowes of Chardell or Mustard, one of which was broken off from the rest, and it yielded nine Kabz of seed, and the wood thereof was sufficient to cover over the Potters House. The same Tra-

Tremelius
Mat: 13. 31.

dition is remembred in the *Hierusalem Talmud* cited by *Tremelius* out of the second (it should have been the seaventh Chapter) of *Peab*, or *de angulo agri*, the Corner of the field to be left for the poore &c. and here the bow yeilded שלשה כרי חורל not nine, but three Kabs of Chardell or Mustard seed.

In the same place of the *Hierusalem Talmud* (quoted also by *Tremelius*) *Simon* the sonne of *Calapha* saith כלח חורל היה לי בתוך הגן שלי והייתי עליה בו כעץ הדאש השני I had a stemme of Chardell in my garden, into which I could climbe up as into a fig-tree,

Though I doubt not but the Doctors over-reach, yet it argueth so far the extraordinary growth of this Herbe in that good Land, that our Saviour is quit of the strangeness and wonder of his words.

So when he saith that the Mustard-seed is the least of all feedes, though it be not precisely true in respect of the smaller feedes of Poppy, Rue, &c. yet it is as properly spoken to the Jew as if it were, who when he useth *parvis componere magna*, commonly doth it by the graine of Mustard-seed; so in the *Adore*, *Alaimon* maketh a comparison betwixt the Firmament and a graine of Mustard-seed. They are comparable, (saith he.) in the three dimensions, though the one be of the greatest and the other. of the smallest magnitude.

Adore Ne'vachi
P. 1. C. 56.
fol. 37. b.

CHAP. XIV.

Mat: 6. 1.

Προσέχετε τὰς ψυχὰς ὑμῶν μὴ ποιῆτε ἑμπεδῶν τὴν ἀνδραπνίαν. &c.
Take heed that you do not your Almes before men. &c.

VERY ancient Copies have it, Προσέχετε τὰς δικαιοσύνας. And so the *Vulgar*. *Take heed that you do not your righteousness* &c. which is the word for Almes in the Orientall phrase.

That of *Solomon Prov. 10. 2.* The treasures of wickednesse profit nothing, but righteousness delivereth from death. The booke of *Tobit* rendreth ἡ δικαιοσύνη σωτηρία.

Almes

Almes deliver from death. So the Lxx *Pfal.* 24. 5.

The Hebrew ancients say that *David* gave Almes to the poore every day, and moreover as oft as he went into the Synagogue or Schoole, saying those words, *I will behold thy face in righteousnesse* &c. as the *Peruſh* to the wise sayings of *Ben Syra*. Where alſo the poore mans box is called *קרן שר צדקה* the box of Righteousnesse.

The poore indeed in Scripture are called *Domini benorum noſtrorum*. *Prov.* 3. 27. *Withhold not good from them to whom it is due. Mithahalau from the owners thereof.* And therefore to give to the poore is but *ſuum cuique tribuere. Ariſtoſtes Juſtice.*

The Hebrew ſtile of begging intimateth alike. Their *Maunder* uſe to ſay, *כִּי וְכִי* *thinke me worthy. Or tis juſt that I receive.* *Vaykra Rabba*, § 34. *Nay* *דַּא מִיבִי קְצוּרָה* *Da mihi preceptum, Give me the commandment.* *צדקה כן קורא בלשון ירושלמי* for ſo Almes is called in the *Hieruſalem* tongue, ſaith the *Gloſſe* to *Shemoth Rabba*. §. 36. which is the reaſon why our Saviour call'd thoſe riches withheld from the owners thereof, *Μαμωνα ἡ ἀδίκια*, *The unjuſt, or unrighteous Mammon.* *Luk.* 16. 9. The Targum upon *Hoſea* 5. 11. calleth it *ממון רשק* *Mammondiskar*, the *Mammon* of a lye, ſo *Shakar* moſt properly ſignifieth, but is often rendered by the LXX, *ἀδίκια*. which therefore may beare the ſame ſignification Helleniſtically in this place, and oppoſing to the *τὸ ἀλὲνδον* or true *Mammon* in the next verſe. for *ἀδίκια* ſignifieth both.

The Syriack and Arabick render *Mammona iniquitatis*, the *Mammon* of iniquity, which is the proper meaning of *ἀδίκια* and firſt reſpected unto by our Saviour, that is *Riches unjuſtly detained from them to whom it is due*, Or (to take *Shakar* Arabically) the *Mammon* of the poore.

Εἰς τὸ πρόσωπον τῶν ἀνθρώπων, before men.

R. Jannai ſaw one giving a *Luz* (the fourth part of a *Shekel*) to a poore man before company, he ſaid unto him, it had bene better not to have given him at all.

Nay he (ſay they) that doth his Righteousneſſe in ſecret *יִתְּנָה בְּסֵתֶר רַבְּנֵי* is a better man then *Mofes* our Maſter.

CHAP. XV.

2 Tim: 3. 8.

"Ος ἦτονος δὲ Ιαννης καὶ Ιαμβρις ἀντίστοιχος Μωϋσῆ. &c.
Now as Iannes and Iambres, &c.

Considering what Saint Paul citeth elsewhere out of *Ara-
tus*, *Epimenides*, &c. He might possibly take this from
Numenius Apamensis a Philosopher of *Pythagoras* his Sect, quo-
ted by *Aristobolus* in the booke dedicatēd to *Ptolomy Philome-
ter*. The Philosopher delivereth. Τα δὲ ἐξ ἑς Ιαννης καὶ Ιαμβρις
Αργυπίους ἡεγεγεμεναι, ἀνδρες ἰσχυροὶς ἡπὺς μαγικῶν καὶ δυνάμεως ἐν
Ιουδαίῳ ἐξελαντοῦσαν ἐξ Αργυπίου, Μισαίου, Ιουδαίου ἐξηνταεταίου, &c.
See for the rest *Ensch. Pamphilus Evangel. Preparat* l. 9. pag:
241. Edit. *Steph.* 1544. The summe of his Tradition is, that
Iannes and Iambres the famous Magicians of *Egypt*, were ac-
compted worthy to contend with, and thought to come not
farre behinde the great *Moses* in the matter of the Plagues.

Otherwise the Apostle might learne this at the feet of *Ga-
maliel*.

For *Jonathans Targum* readeth *Exod*: 7. 11. And *Pha-
rao* called the wise men and Magicians.

And they (that is, the Magicians Iannes and Iambres) did the
like with their enchantments.

Pharaoh called them (saith an *Arabicke Geographer*) out
of *Ansana*, an ancient City of *Egypt* pleasantly situated by
the Nile, *Urbs antiqua, edificio, Viridariis & locis amenis ad ani-
mum relaxandum aptis perpulebra, plurima fructibus & fertili-
tate atque frugibus abundantissima*, והי אלמרינת אלמשהוורה
במרינת אלמחרה ומנהא גלבהם פרעון פי יום אלמטוער
ללקח מוסי אלנבי עליה אלנלם.

And this is commonly called the City of the *Magi*, and from
hence Pharaoh called them upon appointed dayes to contend with
Moses the Prophet. Upon whom be peace.

The manner of the contestation is set downe in *Adenachob*

cap

lib: 3. de judis.

ubi Mosm tota vi-
cina et contrarietate
Mysiam vocat, fide
alij Janna Jyona,
Pamphilus Pamphilus
Cant: ampt. de ydub
Galt: Xh. y. 124.

Geograph. Na-
tural. p. 4. Cli-
mat. 2.

cap. col. Haccorbonoth Haisibbur. אמרו ליה יוחני וממרה
 &c. i.e. John and Mamre said unto Moses, thou bringest
 straw to Aphraim. He said unto them, men use to bring herbs
 to Iarak. Talmudin Me-
 rach: foli 85.
 a. Shemoth
 Ralia: 5 9.

The meaning is (as the Glosse there, and Sberirah in the Baal
 Aruch) Aphraim was a place in Egypt abundant in corne, and
 to bring straw thither was (to speake it in the heathen phrasi)
 to bring Owles to Athens. So for Moses to shew his Leger-
 demaine in Egypt, where the blacke Art was so notoriously
 knowne. Moses resorted upon them like for like.

Iarak was a place abounding with herbs, and yet all men car-
 ried their herbs thither. See the learned Buxtorf. Lex: Tit. in
 יר.

The Tradition was not altogether unknowne to Pliny, by
 whom the Contestation is called *Magices fallio a Mose &* Plin: Nat: Hist:
 lib. 30. C. 1.
Ianne & Iosape, Iudais pendens. Apuleius also maketh mention
 of Ioannes a great Magician mistaken by Pius for Saint Iohn.

In the Dibre Hajamim Moses they are called Iane & Mam- דן של מ
 re, and said to have been the two sonnes of Balaam. So Iona- Sive Vita Mos:
 foli 5. 6.
 thans Thargum. Numb: 22. 22. and the booke Zohar upon
 the same place. foli 90. Col: 2. where they are called
 Jones and Iombres, as in the Taubuma fol: 40. But Gedaliah
 in the Shalshetes saith, that their native Names were John and
 Ambrose fol: 13. Col: 2.

Palladius tells us of the *κηποδίαυ τῷ Ιαννῷ καὶ Ιαμβρῷ τῷ*
μαγῳ ἐν τῷ θαλάσῳ, &c. An enchanted Garden in Egypt Palladius in
 vita Macarii
 where Jannes and Jambres the Magicians of Pharaoh in-
 tended to lye buried, and Macarius saw the place, the Well, the
 Iron chains, and brasen bucket &c. the Magicians hoped to
 enjoy this Paradise after death.

But they failed of this expectation, for as the sounder anti-
 ents receive, they were drowned in the Red-sea. אמרו חכמים
 ל, כשענה שנכעו המצרים כים היו כם שני מכשפים ושם יוחני
 וממרה that is, the sages of blessed memory deliver (saith an
 old Midras upon Exodus 15. 10.) that what time the E-
 gyptians were overwhelm'd in the Sea, the two Magicians
 John and Mamre were drowned with them.

The same Tradition I finde in an Arabick Catalogue upon
the place in Exodus. כִּי בָרַח אֶתְּכֵם מִן הַיָּם הַהוּא וְעָרַף
אֶתְּכֵם בְּיָד חֲזָקָה וְבְּזֵרוֹת עֲצָמוֹת וְהָרָה אֶתְּכֵם
לִפְנֵי כֹהֲנֵי יִשְׂרָאֵל וְהָרָגוּ אֶתְּכֵם וְעָרַף אֶתְּכֵם
בְּיָד חֲזָקָה וְעָרַף אֶתְּכֵם בְּזֵרוֹת עֲצָמוֹת וְהָרָה
אֶתְּכֵם לִפְנֵי כֹהֲנֵי יִשְׂרָאֵל וְהָרָגוּ אֶתְּכֵם וְעָרַף
אֶתְּכֵם בְּיָד חֲזָקָה וְעָרַף אֶתְּכֵם בְּזֵרוֹת עֲצָמוֹת
וְהָרָה אֶתְּכֵם לִפְנֵי כֹהֲנֵי יִשְׂרָאֵל וְהָרָגוּ אֶתְּכֵם
וְעָרַף אֶתְּכֵם בְּיָד חֲזָקָה וְעָרַף אֶתְּכֵם בְּזֵרוֹת
עֲצָמוֹת וְהָרָה אֶתְּכֵם לִפְנֵי כֹהֲנֵי יִשְׂרָאֵל

i. e. The tenth (Plague) He brought
out the Children of Israel with a strong hand and a mighty
Arme, but Pharaoh and his Host were drowned in the Red Sea,
called also Mare Suph, and Mare Calzem. And these are the
Names of the Magicians which stood up against Moses and
Aaron, and resisted the worke of God before Pharaoh King of
Egypt, Dejanne, Jambarus, and Saudas. These caused Pha-
raoh and his People to transgresse, and God destroyed them with
Pharaoh and his Host in the Red sea, &c.

The place was that Part of the Red sea which lyeth upon
the Coast of *Jethran*, a dangerous and Tempestuous sea, saith
the Arabick Geographer, *יְתֵרָן הַיָּם הַהוּא מְסֻפָּר וְעָרִים*
יְתֵרָן הַיָּם הַהוּא מְסֻפָּר וְעָרִים. And in this Place it is said that *Pharaoh*
(curfed of God) was overwhelmed.

CHAP. XVI.

צפנת פענח

Gen. 41. 45.

And Pharaoh called Joseph's Name Tsofhnat Paaneah.

THat which is here stood upon, first is ; whether the Imposition of the Name be out of the Kings owne *Egyptian*, or out of *Ioseph's* native language. If *Egyptian* it be, (saith *Aben Ezra*) then I know not what it meaneth: If *Chaldean*, then I know not the name of *Ioseph*, &c. The first word *Tsephnas*, may seeme reducible to the Hebrew *Tsephan*,

Taphan, which signifyeth, *to Hide*, but for the next, חֵכֶר בְּמִקְרָא It hath no fellow in Scripture, saith *Bechai* חֵכֶר בְּמִקְרָא &c. but I finde (saith he) in a certaine Oraison הַמְפַתֵּחַ (עֲלֵי נִי) *Hampanneah Neelamim*, *A Revealer of Secrets*.

Bechai in Pentat. fol. 36. A. Col. 1.

But whosoever will derive this Name from the Hebrew (*Calvin* may better say it then I) are but *argutè ridiculi*. The imposition of new Names in the *Egyptian*, as in the *Persian* Court, was לְכָבוֹד וּלְתִפְאֵרֶת a reflection of honour and worship, saith *Don Joseph*. And a considerable circumstance of this reputation it needs must be, that the Names should be given out of the Prince his owne Tongue, from whom the honour descended. *Putatur esse vocabulum Egyptianum*, saith *Buxtorfe*. 'Tis certaine. For besides the Authority of *Philo*, *Ramban*, and others, it is assured by the *Copticks Pentateuch*, which expressly readeth; *And Pharaoh changed Joseph's name into* ⲡⲟⲛⲟⲛ ⲛⲁⲛⲭⲁ. The *Samaritan* readeth as the Hebrew: but the *Lxx* as the *Copticks*, Παραφραση.

Joseph. Jacchi. ad. Paraphraf. in Dan. C. 1. 7

So the followers of that, though I meete with an *Arabicke* version of the *Greeke Pentateuch* in *Syriacke* letters, reading not as the *Lxx*, which it translateth, but as the Hebrew *Tsophnat Paaneab*: a difference which I was not able to reconcile unto that common consent which appeareth against it. Though I meete also with another *Arabicke* Translation of the *Greeke*, rendring much after the same rate, where yet the word is set downe in the Margin right, and in *Copticke* Characters, ⲡⲟⲛⲟⲛ ⲛⲁⲛⲭⲁ *Tsophnat Phaneh* with this *Arabicke* note upon it هَذَا الْمَلِكُ فِي لُغَةِ *Pentateuch.* וְעַתָּה הִיא מְלִכָּה *Arab. MS. in Arch. Laudini.* *i. e. And the meaning of this name* אֵלֶּיךָ מִלְּפָנֶיךָ *in the Language of the Place (the Egyptian) is, One that knoweth secret things.*

The *Armenian* Translation rendreth, *And Pharaoh called Joseph Fésums*. But what the meaning of this should be, the most learned among themselves are confessedly ignorant.

This is all the inconstancy of reading I could observe. For the Interpretation, *Procopius* saith it signifyeth, *Fertilitatem sive commodam Aëris temperiem*. Saint *Hierome* rather in words then sence otherwise, rendreth it, *Salvator Mundi*.

So

So the vulgar. *Verisique nomen ejus, & vocavit eum linguâ Egyptiacâ, Salvatorem Mundi.* And the Author of the *Lexicon* to the *Complutensian Bibles* setteth downe פאנעב *Paneab, Orbis, Mundus*; but did very well to adde, *Secundum Translationem nostram.* And yet to save the credit of the vulgar, the Roman Expositours generally rest themselves upon this meaning. And thereason given is, *eo quod orbem ab imminentis famis exitio liberasset.* But this should rather have beene the reason why the same *Ioseph* was called שור *Sbor, The Oxe, Gen. 49.6.* as *Iarbi* and the *Ierusalem Targum* there. For the seven fat kine in *Pharaoh's* dreame, were joyn'd in preface with the seven full eares of *Corne*, as the mysteries of *Cheapsesse* and *Fertility*.

The Impresse of an Oxe hath the same signification in the Ancient *Roman* Coins. And an Oxe of old (as *Varro* saith it) was counted a mans fellow: for by the Law of that time, *He Varro de Re. that should take away an Oxe his life, was to redeeme it with his Rust. Lib. 2. ownne.*

C 5.

In an old *Roman* Marble, the Compleate Husbandman is described holding a Bullocke by the mouth, and setting his left knee upon the Backe: which *Camerarius* unridleth out of the *Hieroglyphickes*; where a Bull is written for the Earth, as *Macrobius* is his Author in the *Saturnal*. *Mahomets* Parable was, that the world was supported by an Oxe, the Head whereof was in the East, which whether it respecteth to the strength of this kind, or be an Allusion to the former sence (as it might be) I distinguish not.

Ἄλλοι δὲ τὴν Ἰωσήφ. But there be that thinke (saith the Tradition in *Suidas*) that the Great God of *Egypt*, *Serapis*, was no other then *Ioseph*. And the Stories runne parallel, for this *Apis* is said to have beene ἑνὸς τοῦ ἀνδρὸς πλούσιος, a certaine rich man, &c. who during the dearth at *Alexandria*, supplied the Peoples wants at his owne proper cost and charges, τιμὴν λαμβάνων δὲ αὐτῷ καθὲρ ἀνέστη, ἐπὶ ᾧ βῆς ἐτίθειτο, σύμβολον οὖν τοῦ μαργα. To whose memory therefore, after his death, A Temple was erected, and in that an Oxe dedicated, as being the Hieroglyphicke of an *Husbandman*.

But

But whosoever he was that revealed to Saint *Hierome* this glosse of the name, *Salvator mundi*, sufficiently abused the Father. *Moses Egyptius* expressly affirmeth that after diligent inquiry made of the Natives themselves, he received this Notation of the words חבנלח נסתרים *Hammegulêch nistarrim*, a revealer of Secrets. The *Copticke* beareth him intallible witness, where ΦΑΝΗΚ, *Phaneek*, signifieth vates, an *Augur*. YONΘON, *Psonthon*, futura, things to come. So the Greeke Interpreters. Τινα ἰμνησάτω ἔχει τὸ Ψοντομφανήχ; What meaneth *Ψοντομφανήκ* saith *Theodoret*? τὸν ἀποκρίαντος ἰμνησάτω, ὡς τὸς ὀρεῖς διαπαρίστα. i.e. An Interpreter of hidden things, as one that was able to tell the understanding of Dreames.

Theodoret. ἀποκρί. ὅς.

So *Zonaras*, *Philo*, *Iosephus*, &c. Nam & prodigiorum Sagacissimus erat (saith *Iustin* out of *Trogus Pompey*) & semuiorum primus intelligentiam condidit. Thus also the Scholiast upon the fore-quoted Arabicke version of the Greeke *Pentateuch* הַפְסִיר הָרָה אֶלֶם מְשַׁלֵּחַ אֶלֶם הַחִפִּי i.e. This interpreted, is the name of one that can interpret hidden things.

Scholiast. Arab: Mf: in Pentateuch in Arabic: Bedlean,

The *Babylonish Targum*, as that of *Oncelos*, leave out the name, but render as before. And *Pharaoh* called *Ioseph* the man that revealed Secrets, as the one; or the man to whom Secrets were revealed, as the other. And thus the Rabbinis universally. One of the Jewes entitleth his Commentarie upon the *Pentateuch* *Tsofnas Paaneab*. Another calleth his booke *Paaneab Razab*, which is all one. A revealer of Secrets. The *Syriacke* Translation setteth downe the Name and rendreth accordingly. So the *Onomasticon Syriacum* cited in the *Prodromus Coptus*. Likewise the *Arabicke Paraphrases*, as well the *Vatican* Copie, as that of *Erpens* Edition. They expresse diversely, but their Interpretation is the same.

The Collectour of that which is called the *Chronicon Alexandrinum*, attained to this sense of the word ἰμνησάτω & ἀποκρίαντος μαλλον. Which interpreted, is one to whom it is revealed what shall be hereafter, and delivereth moreover, τὸν Μωϋσῆν ἐν τῇ παραδείσῃ αὐτὸν τὰς πλῆγας, ἢ Ἀγγέλους Ψοντομφανήχου σεσημασμένους, that the Egyptians, after the introduction of those

plagues upon them by *Moses*, called him *Pfontonphanche*, or one that knew things to come.

CHAP. XVII.

Gen: 4. 15.

And the Lord set a marke upon Cain, lest any one finding him should kill him.

ONE will needes perswade us that some other Copies read it, & posuit Deus Cain in signum, that God made Cain an example. If he knowes any Hebrew or Samaritan Copies that read so, he knowes more then all the world besides do. If any other Copies, he knowes nothing to the purpose, for 'tis impossible for that sence to be wrested out of the Originall. So that upon the matter there is no variety of Reading at all. Only the *Persian Tavic* or *Chronologie* instead of *Cain*, setteth downe *Kabel*, by what Tradition or Corruption I know not, unlesse to swallow the murderer up in his Brothers name. Therefore the Translations universally agree, excepting one or two Arabicke versions of the *LXX*, who translate it *vachuk-ka*, And the Lord imprinted, &c. as if the marke had beene made with a pen of iron, or the point of a Diamond.

I observe but one Criticisme noted upon the Text, and that by *Moses Gerundenfis*. It is that he saith not *וַיִּתֵּן* or *וַיִּשָּׂא*, signum dedit, or signum fecit, but *וַיִּתֵּן* & signum posuit, to shew (saith he) that it was a marke of that kinde that it should sticke by him. It may be added that whereas we translate it, *And the Lord set a marke*, we may render it, *And the Lord set a Letter*. For so the word *וַיִּתֵּן* *Osh* signifieth too, and giveth name to all the Letters of their Alphabet.

According to the naturall *Magicians* and *Cabalists*, the first man *Adam* and all the rest of mankind in his right had divine originall markes imprinted upon them by the finger of God. The markes (as they receive it) were *וַיִּתֵּן* *Pashad* and

וַיִּתֵּן

כסד *Cbesed*, The first was to keepe the Beasts in awe of men, The latter to keepe men in love one with another. The first they otherwise call *the left hand and sword*, the other *the right hand and scepter of God*. These characters at the first were very strong and of great prevaile. But since the *prevarication* these *Traditioners* say they grew very much defac't and worne, and very hardly to be distinguisht either by *Man or Beast*; not utterly defac't, but partly remaining, and so much the more or lesse legible, as the man hath more or lesse blotted out the Image of God in him. *Quod sentiens Cain* (saith *Cornelius Agrippa*) *timebat, inquiens ad Deum, omnis qui inveniet me &c.*

So farre as this holdeth, it was necessarie that *Cain* should have a new *marke* set upon him. There could not be much of the old impression in him. *R. Menahem* saith that he was of a *Diabolicall extraction*, begotten of seed conveyed by the *Serpent into the Woman*. He is said indeed to have beene of the *wicked One.* *1 John. 3. 12.*

But 'tis certaine and enough that he made the earth guiltie of *Bloud*, *innocent bloud*, the *righteous bloud* 'tis called, his owne brothers too, so soone and first of all, and in so small a *World of Mankind*.

The *Conducement* of all this is but *Cabalisticall*, and so to goe.

For the *marke* it selfe. The *Greeke* and *Latine* diversities are not great, the most and Sobereſt concenter in this misunderstanding of the *Lxx*, who translate that which should be *vagus & instabilis*, a *vagabond* and a *runnagate* &c. *si non xj. signum*, concluding from thence that the *marke* was nothing else but a *continuell trembling and conſternation of his whole Body*, especially his head. (I wonder how they knew that) manifestly, pointing out and distinguishing him to any one that should crosse the way, which very opinion is also quoted by *Don Isaac Abarbanel* out of his *Wisemen*. But besides that this sentence cannot be safe from a mistake in the ground. The *marke* must needs be more signall then so.

Aben Ezra quoteth some to say that a strong heart was gi-

ven to *Cain*, which made him formidable to all, and that this was the *marke*; but my owne opinion (saith he) is that the Lord set a Reall *marke* upon him, but the Scripture hath not declared what it is. *R. Solomon* saith that it was a *marke* imprinted in his forehead. *Theodorus* saith it was such a one as rendred him ἐμνηστος. So *Barabbas* is called in the Gospell ἄνομος & ἐμνηστος a notable prisoner, a notorious one it should be, or as the Saxon, *ἱερπαgne* þeopman a strong theife. This manner of expression must needes be derived downe from some visible *marke* imprinted at the first. And the occasion could not be given before *Cains* time, for he was the first man that ever had a *marke* (such a *marke*) set upon him.

The Author of the *Arabike Catena* maketh him prooffe against man and beast and all the Elements. He saith that the *marke* was such an impression upon *Cain*, as enabled him to walke and be secretly among the wildest of the Beasts וְאִשִּׁי כֹחַ כֹּחַ יִקְטֹץ פִּיהוּ וְלֹאֲחֹד מִן כֹּחַ יַעֲמֹד פִּיהוּ וְלֹאֲחֹד מִן כֹּחַ בְּנֵי יִרְקָה וְלֹאֲחֹד מִן כֹּחַ יְהִכְנֵה וְלֹאֲחֹד מִן כֹּחַ יִקְרַד עֲלֵיהוּ. *A sword could not enter him, fire could not burne him, water could not drowne him, the Aire could not blast him, nor any Thunder or lightning could strike him. &c.*

Catena Arab.
Mf. in Arch.
Bodleian C. 8.

In the *Berisheth Rabba* or great *Genesis*. *R. Judab* saith that the *marke* was a circle of the Sunne rising up upon him. *R. Aba* said that it was a Dog delivered to him, and *Isaack Abarbinal* reporteth from them, that this was *Habels* dog wherewith he was wont to keepe his sheepe, but appointed now by the blessed God to keepe *Cains* body. *R. Joseph* said, that it was a Horne branching out upon him. Others say it was a Letter taken out of the *Tetragrammaton*, &c. See *R. Isaack Ben Arama* in his Commentarie upon the *Pentateuch*, fol. 30. a. Col: 1. *Ole Tamid* fol: 43. a: Col: 1.

These Traditions are wilde and distant, and cannot reconcile any beleife.

Ezech 9. 3, 4.
&c.

But in the vision of *Ezekiel*, the Lord said unto the man that had the writers Inke-horne by his side. *Goe through the midst of the City &c. and set a marke upon the forebheads of the men that sigh and that cry &c.* He was utterly to slay old and

and young, maides, women and children, but he was not to come neare any one that had the *marke* upon him.

If it can be found out what *marke* this was, I thinke it may be as equally devised what that was which was set upon Cain, *least any one finding him should kill him.*

The Margin there is, *Marke a Marke. Theodotion. the Vulgar, &c.* more expressly set downe, *marke a ט Thau*, which is the last letter in the Hebrew Alphabet. And the Originall is without controversie so, as *Junius* hath very earnestly proved upon the place. *Sixtus Senensis* may be scene *Libr. 2. p. 115, 116. Biblioth. Sancta.*

I am not of their Interest who would contrive this Letter into the signe of the Crosse (otherwise a marke of all reverend æstimation) but this Letter is nothing like it in the *Hebrew* or *Samaritan* Alphabet, in the *Æthiopicke* it sufficiently resemblesh, but that cannot be brought over to this concernment. Saint *Hierome* indeed, *Origen* &c. are quoted to the contrary; but 'tis all one as to bid one not to beleive his owne eyes. Unlessse we will preferre that manuscript Alphabet in the *Vatican* transcribed by *Belarmin* and *Villalpendum* before all the generall trust. In this Alphabet the *Samaritan Tau* is so much like a Crosse & and no more.

'Tis enough that it was the last Letter of the Hebrew Alphabet, and so the ancient Hebrew Doctours hold themselves as *R. David* upon the place רבוהינו ול פי תיו חמח חנקראת תין our Doctours (saith he) of blessed memory, interpret the word *Thau* here to be the Letter *Thau*, &c. This Tradition followes, *That the blessed God said unto Gabriel, write upon the foreheads of the just men the letter ט Thau in inke; but upon the foreheads of the wicked write the same letter in blood, &c.*

The Doctours
say so in *Shab-*
ba of the *Tal-*
mud fol. 95.
Col. 1.

The same Doctours deliver elsewhere, that the marke which was set upon Cain was the first letter of the word *תשובה* *Teshu ba* which signifieth *Repentance*. If it be so, (and 'tis very likely) these repenting men in the vision, and Cain had one & the same marke; the first letter of the word for *Repentance* and last of the *Hebrew Alphabet*; but to be set downe in the *Samaritan Character*,

After, because the vision was before the Captivitie. The forme of the Character was this N. Th. or as the manuscripts thus, Z.

'Twas a marke of repented Murther, it pointed out the Justice of God enough, but his mercy more. The vengeance seemeth to have meant his Death by the same violence, but by a long expected and accidentall hand. The mysterie of the marke was of easie tradition from one to another, for the world was not so presently numerous. The sentence of it selfe went forth severe enough, but was not given to stand all. He was promised to be a Vagabond and a Runnagate, but you finde him in the next verse getting of Children, and building of Cities. And by the greatest Man in the East of his Time. It is to be thought that it was a custome of those parts for the Head of the Family to offer up set and solemne extraordinary Sacrifices for the Children; for Job said, *It may be that my Sonnes have sinned and cursed God in their hearts, &c.* And therefore I thinke it not unlikely that Adam the High Preist of the World then, should doe his uttermost to make an atonement for this Bloud. Josephus himselfe saith, that he was quit- ted of the Murther by Sacrifice, but he saith too, what no man yet hath beleived, that it was by his owne.

Job. 1. 5.

I know not how to account his long life a downe-right punishment, but indulged by the mercy of God, and necessary to the multiplication of mankinde. As the Greater before, so the Lesser Worlds now were but in their Chaos, till the Soule of Society was infused, and then they became a politicke *Living Thing*. 'Twas Cain that first built a City, and called it after the name of his sonne *Enoch*.

I cannot impute his Invention of Arts to the Curse. Though simpliciety of Living might become a new made world, and the beginings of things; yet the growth towards a Common-wealth and stature of People, required an exaltation of the first homelinessse by a device of crafts and mysteries.

I conceive no great matter in this, that Cain went out from the presence of the Lord. So did Adam and Eve too. But Cain went and dwelt in the *Land of Nod*. And *Abarbinel* saith,

faith, that he findeth in our Latine Bookes that *Cain* dwelt in *Hodu* (so the Easterne Geographers call *India*) and that 'tis possible that place may be call'd so from *Nod*, in the sence of wandring, &c. But how *wandring* is to be reconcil'd to *dwelling*, somebody would doe well to say.

The greatest part of *Cain's* curse lay in this, that there was a seperation betwixt him and the Faithfull Church of that time, concluded up in the family of *Seth*. Said *Aben Batric* faith (Saint *Chrysostome* also and *Epiphanius*, as they are quoted in the *Catena Arabica*) that our Father *Adam* after the Fall retired himselfe into a Mountaine of *India* called the Holy Mountaine, prophesying that from this Mountaine one should ascend, and another goe downe; He meant *Henoch* by the first. The other was *Cain*, who said to his Brother (according to the Samaritan, &c.) *Descendamus in Campum, &c.* And in these Plaines the Murther was committed. After which the Family of *Seth* kept themselves to the Hill, instituting a Holy Life, and were therefore called *The Sonnes of God*; But the *Cainites* continued still, as they increased, to inhabite and take up the valley, leading a Life there so wretched and forlorne, that as *James* the Bishop of *Sarug* in *Mesopotamia* faith, *וְלֹא כִנְיָנוּ מִלְּחֻלְחֵי יִפְרָכֵן מִנְּחָדִים וְלֹא כִנְיָנוּ יַעֲרִיָּה בְנוֹתָם* Neither the Children could tell who were their Fathers, nor the Fathers which were their Children, &c.

Jacob. Sarug,
Epif. in Cat.
Arab. MS. c. 154

Therefore these *Cainites* were called *the Sonnes of Men*. And thus farre he went indeed from the face or presence of the Lord.

CHAP.

CHAP. XVIII.

Zach. 6. 12.

Ecce Vir Oriens nomen ejus.

Behold the man whose name is the East.

Zach. 3. 8.

Adducam ego servum meum, Orientem.

I will bring forth my servant, The East.

TO redeeme this place (and many other equally engaged) from the *received sense*: I must needs lay downe this new ground.

That the *speciall Presence* of God ever was and is in that part of the Heaven of Heavens which answereth to the *Equinoctiall East* of the Holy land.

Here I desire not to be told over againe, that *God is in all places*. I know it. Or that he is *in all places alike*. I know that too, and in what respects. But I am sure he is otherwise present in *Heaven* than in *Hell*, and so otherwise in one part of Heaven, then in another.

Neither is it to be thought, as if there were an *East* or *West* point in that place which needeth not the Sunne or Moone to shine upon it. Neverthelesse I require that that part of the highest Heavens which answereth to the *Equinoctiall East* of the *Holy Land* be so called for the present, and I will prove it hereafter that the *Scripture* hath call'd it so already.

Now to make good the ground, you may heare what the *Ancients* say, *ὅτις ἐστὶ τὸ ἀνατολικὸν οὐμὴν* ; To the Gods we attribute the Easterne parts, saith *Porphyrie de Nympharum Astro* ; and these parts are called by *Varro in Festus*, *Deorum Sedes*, *The Gods Abode*: for *Cincius* and *Cinnius Capito* gave this reason, why the left, that is the *Easterne Omens*, were more prosperous then the Right.

But

But more expressly and excellently, the Philosopher himselfe, The *First Mover* (saith he, meaning God) ἀρχὴν δὴ αὐτὴν ἢ ἐν κέντρῳ ᾧ. &c. must of necessity be present either to the Center or Circumference of his Orbe, ἀλλὰ τὰ γὰρ κινῆται τὸ ἰγγύστατον τῷ κέντρῳ, &c. Ἐκὼ ἀγὰρ τὸ κέντρον; but motions are most rapid in the nearest distance to the Impression; Therefore the *Mover* ought there to be. But that part of the *Sphere* is most rapidly moved, which is most remote from the Poles: therefore the *Movers* place is about the middle line. It is the reason (as I thinke) why the *Equinoxes* are belevied to have so sacred an import and signification in *Astrology*; for by them it is judged (saith *Ptolomy*) as concerning things divine, οὗ γὰρ καὶ τὰς θείας δυνάμεις σφαιρικών, &c. and the service belonging to the *House of God*.

But the *Philosopher's* meaning is not, as if the *Mover* presented himselfe alike unto the whole Circumference, but assisting especially to that part, ὅθεν ἢ ἀρχὴ τῆς κινήσεως τῶν σφαιρικών, from whence the motion doth begin, that is *Orients*, to the East, as *Aben Rois* rightly, *Unde quadam Leges, adorant deum versus Orientem*. Which is the Reason (saith he) why some Religions worship Gods that way.

But the *Equinoctiall* East passeth through the whole Circle.

Of Necessity therefore 'tis to be meant of some certaine position; nor is it possible to meane it but of the *Horizontall segment* of the then *Habitable world*: the uttermost bounds whereof from Sunne to Sunne, they absolutely termed East and West. In the Philosopher's time the Circle of this Horizon passed through the Pillars of *Hercules* in the West, and the Altars of *Alexander* in the East. Those of *Hercules* if (as it is most received and probable) and which I my selfe have seene, saith *Aben-Rois*) they were the *Calpe* and the *Abyla* raised up at the letting in of the Sea; It is the place where the *Arabians* fixe their great *Meridian*, but in honour to *Alexander*, unto whom, (& not as others, unto *Hercules*) they ascribe this *Labour*. For those of *Alexander*, as both himselfe and his Geometers *Beton* and *Diogenes* deliver it, the River *Hyppha-*

Physicor. Lib. 8. Text. 84.

De Calo. l. 2. c.

2 Text. 15.

Averroës. l. 2.

Text. 3.

Proxima au-

tem faucibus

utrinque im-

pro Montescoc-

cent, Claustra

Abila Africa,

Europa Calpe,

Labrum Her-

cul & meta.

Quam ob cau-

sam indigena

Columnas eius

Dei vocant,

creduntque pro-

possum excludi

antea admisisse

maria, & re-

rum natura mu-

tasse faciem.

Plinius Proam.

l. 31.

Averroës. in

Arif. De Calo

Lib. 2. Text. 3.

Plin. l. 6. c. 17.

his, or as *Ptolomy* calleth it, *Bipasis*, was *Terminus itinerum Alexandri*, Alexander's *Non Ultra*. *Exuperato tamen Amne arisq;* in *adversa ripa dicatis*, which yet he transpassed, and set up Altars on the other side, whereabouts they are found in the Emperours Provinciaall Chart with this Adscription. *Hic Alexander Responsum accepit, usq; quo Alexander?* that here the Oracle should say, *Alexander no further*. *Tabul. Pentin-gerian. Segment. 7.*

Abulfed Arab
MS. in Arch.
Biblioth. publ.
Cantabrigiens

The *Arabicke Meridian* passeth through the tenth degree of Longitude from that of *Ptolomy*, so *Abulfeda* the Prince in the beginning of his Geography. The River *Hyphasis* *Ptolomy* placeth in 131. 33. The difference of Longitude is about 120 degrees. The second part of this is 60. And because the *Meridian* of *Hiernusalem* is 70 degrees from that of *Ptolomy*, that is, 60 from the *Arabian*; the *Holy City* was as it was anciently termed, *Umbilicum Terra*, the Navell of the Earth, precisely placed betwixt the East and West of the *Habitable world*.

prot. Geog. l. 7.
Asa Tab. 10.

Therefore the Equinoctiall East of *Hiernusalem* is the Equinoctiall East of the whole, and answering to the First Movers Receipt, which therefore was said to be in *Orienti Equinoctiali*.

This is faire for the Heathen. The Christian hath farre greater reason to beleive it, and yet belciveth it lesse.

But for late resentments they are not much to be valued. This is not the onely *old truth* which is overgrowne with *Time* and *Interests*. Some men purposely yeild themselves intractable to such things as they are not willing to heare of. This is the strongest and most impertinent kinde of unbelcife, fitted onely for this or that Generation, and getting up for the present to arepute of wisdome above that of the Children of Light.

There is a foolishnesse of God which is wiser then all this.

For the matter, the best and the oldest of the First Times were fully satisfied of this *Article*, for it may be reckoned among those of their *substantiall belcife*.

The

The Notion of Paradise in the *Christian* acceptation was that part of Heaven where the *Throne of God*, and the *Lamb* is. The Notion is elder then so. 'Twas the Reverend *Say* of *Zoroaster*, the Magician in the *Chaldean* Oracles, Ζήνων Πάρις-ον, Seeke Paradise, that is as the Scholiast *Pletho*, τὸ ἀμύχαν τὸ ψυχῆς χάρις. The all enlightened Recess of Soules. The Scholiast *Psellus* yet more sagely, Παράδεισος ἐστὶν Χαρδίου ἐνὶ οὐ-
 ὁ δὲ τὸν Πάριον χάρις ἐστὶν δὲλον δῶδ' αὐτοῦ. The *Chaldean* Pa-
 radise (saith he) is a Quire of divine powers incircling the Father.

This grave saying of *Zoroaster* holdeth very well with/re-
 nants his Tradition.

He delivereth, That the Receipt of Just and Perfect Men is a certaine Paradise in the Easterne Part of the Third Hea-
 ven. And moreover he saith, that he received this Tradition from the Elders, that is, (as he himselfe interpreteth) ab Apo-
 stolorum Discipulis, from those which heard it from the Apo-
 stles.

See Saint *Easil*. De Sp. Sanct. 6. 27. *Gregory Nyssen* orat. 5. in Orat. Dominic. *Euseb*. Hist. Ecclesiast. Lib. 9. C. 17. or fol. 97. 6. of the Greeke. *Gregentius* in Bibliotheca Patr. Anastas. Sinait. in Hexaemeron. C. 7. &c. in all which you shall finde as much as this comes to. But you have Scripture for it also.

The Sunne of the Morning said, I will ascend up into Heaven, and sit in the sides of the North, that is, (if *Hieronymus Magius* may expound it) in the left side of the North, or Easterne part of Heaven where the Throne of God is thought to be. He makes himselfe the surer of this, because of that horrible vision in *Esdra*s, the appearance whereof was from the East. But the vision in *Esdra*s hath no greater Authority then a Latine Translation corrected by no Originall; besides what Interpolations there be, not coming so neare to Canonical Scripture, as to be taken for Apocryphall.

But the fault is not so much in the Booke it selfe. The Originall we know, whatsoever it were, is given over for lost as yet. But the Arabicke Translation hath escaped. The Manu-

script I meet with entitleth two Bookes unto *Exra* the *writer* *Cod. Arab. MS. of the Ancient Law.* The second containing the *Canonick* *in Arch. Bod.* and received *Exra* and *Nehemiah*; The first is this fourth *A. pocrhyphall*, but very cleare of the *suspected passages*.

No mention here of the two strange Bealts *Henoch* and *Lo viathan*: No dividing of the Age into twelve parts, &c. I have cause to beleeve, that it is the most *authentick remains* of this Booke; though for the *horrible vision* it availeth me nothing, for it beginneth at the third Chapter of the *Latine*, and endeth in the fourteenth, not imperfectly, but acknowledging no more.

In the *Visions of the Temple, The Glory of the God of Israel* passed through the *Easterne Gate*; Therefore that Gate was *shut up*, and might not be opened any more but to the Prince. *Ezech. 44. 2.*

It is generally confessed that the Representations there made cannot be taken for any Temple which before was, or which afterwards was to be in *Hierusalem*; also that it is to be meant of the *Hierusalem* which is above.

And so the *Easterne Gate* may be said to be, *Extra terminos hujus mundi*, not in this but in the other world, as Saint *Hierome* concluded.

But whatsoever the *Vision* describeth, whether a Temple made with, or one made without hands, yet this is plaine, That the *Glory of the God of Israel* was scene to come by the way of the East.

But of this I make no great matter. That in the *Revelation, Chap. 7. 2.* if it looke not this way, I know not which else it can.

The words are,

And I saw another Angel ascending from the East (from the rising of the Sunne) having the Seale of the Living God, &c.

Some of the best of the Ancients (as *Primasius, &c.*) doubt not to set downe here *Christ* himselfe instead of this other Angel. Then it was he that ascended from the Rising of the Sunne.

But

But because this *Booke* also is a *Peece* of *Scripture*, which very few men (and the fewer the better) have made bold to understand: I shall make use of an Authority which is sufficient of it selfe, *Ps. 68. 32, 33. David saith, Sing unto God ye Kingdomes of the Earth, O sing praises unto the Lord. Selah. To him that rideth upon the Heaven of Heavens (which were) of old, &c.* So we translate it, or from the beginning.

This runneth counter with that strange Interpretation of *Gen. 2. 8.* by the *Chaldee, Theodotion, Saint Hierome*, and some more. *Plantaverat autem Dominus Deus Paradisum a principio. And the Lord God planted a garden of pleasure first, or from the beginning.* Which leaveth the *Cabalists* in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now since that, men have better advised themselves, and generally translated the Place as the *Lxx* did of old. *And the Lord God planted a Garden Eastward or toward the East.*

It should be so here too, *which rideth or sitteth upon the Heaven of Heavens Eastward*, or in the Eastern part. (The same word *Kadem* is used in both places) so the Old Saxon, *fram eastle*.

So the *Lxx*, *ἐξ ἀνατολῆς*, and so the *Syriacke, Arabicke*, and *Æthiopicke* Translations. Indeed the *Syriacke* and *Arabicke* of the *Maronites* Edition rendreth with some difference and transposition of the Originall, &c. *שמעו קומו ושמעו קומו* *audire fecis vocem suam ab Oriente, vocem fortem*, He made his voice to be heard from the East. a strong voice.

And thus I found it also in an *Arabicke* Manuscript, *de precept. Relig.* quoted hereafter.

But I have an *Arabicke* Translation of the *Psalmes* (the possession whereof I am bound here to acknowledge amongst many other favours to the learned Master *Selden*) w^h rendreth the place closer to the Originall. 'Tis there, *Sing unto the Lord riding or sitting* *שִׁיר לַיהוָה כִּי יָסֵד עָלֵינוּ מִן הַמִּזְמֹרֹת* *upon the Heaven of Heavens in the Easterne part.*

They

They that would have it otherwise, seeme to understand
Constitut: A. it better then the *Apostolicall* men did (for I cannot account
postol. l. 2 c. 61. the Authors of their *Constitutions* very much below.)

Then rising up (say they) ὁ ἰς ἀνατολὰς κατὰ τοὺς αἰῶνες ὁμοῦ
 αἰδύσας τὸ θεῖον τῷ ἐπιθεβηκότι ἐπὶ τῆς ἕβρας τῷ ἕβρῳ καὶ ἀνατολὰς,
 and turning towards the East let them pray unto God which
 sitteth upon the heaven of heavens in the Easterne part.

This is the ground I promised to lay downe.

The superstructions I meane to set up upon it, shall helpe
 to assure the ground it selfe as well as be assured by it.

This is the reason why God planted a Garden in *Eden Eastward*.

The simplest meaning and most resolved upon, is, that *Moses*
 described in respect of *Judea*. But then it had beene suffi-
 cient for the Geography to say *Brēden*, for *Eastward* added
 nothing to the situation. Others therefore coming nearer
 to the words translate it *ab Oriente Edenis*, referring it to the
 Country of *Eden*. And so the garden was planted Eastward,
 that is upon the Easterne side of *Eden*. But consider the word
 againe, and you'l finde that *Mikkedem*, *Eastward*, respecteth to
Paradise not to *Eden*. And therefore *Mercer*, *nil obstat* (saith
 he) *generaliter accipere in parte mundi Orientalis consuetum*
fuisse tunc Paradisum Orientem Solem versus.

But to lose over no more of that time which hath beene
 curiously spent upon the *Delineations* of *Paradise*, note onely
 what *Damascen* and the Bishop of *Bethraman* deliver. That
 at the beginning of March the Sunne alwayes riseth directly
 over *Paradise*.

*Moses Bar-Ge-
 pha de Para-
 diso lib. 3 l. c. 13.*

The meaning of *Moses* is this, that the Garden of *Eden* was
 planted towards the *Equinoctiall* East of the Holy Land. And
 the meaning of that is, that the *Sanctum Sanctorum* of this
Mother Church pointed toward that part of Heaven, where
 the Sunnerisethbin the Month *Nisan*.

The Sanctuary of *Paradise* was that Recess of the Garden
 which was distinguished and made so to be by the presence of
 the Tree of Life. 'Tis said indeed, that this Tree of Life was pla-
 ced *Betoch haggan*, that is (as we translate it) in the middle of
 the

the Garden. And *S. Iohn* seemes to beare us this witnesse too in the *Apocalyps.* But *Tremelius* knew this was but an *Hebraisme* in the old, and but an *Hellenisme* in the New Testament. And therefore the Woman's answer in his Translation is, *Sed de fructu illius Arboris qua est in orto hoc &c.* And yet because the conjunction here is discrete, *But of the Tree*, one concludeth from thence, that therefore it must needes be in the middle of the Garden, though the hebrew be *וְהָעֵץ בְּאֶרֶץ הַגָּן* not *Sed, but, And of the Tree.* I know it may be taken for *But*, as elsewhere, let it be so. Yet the *He* is emphaticall both to the *Tree* and to the *Garden.* And so the words are. *But of the Tree which is in this Garden. God hath said &c.*

Do we thinke that God spake unto *Moses* out of the Center of the Bush, or that our Saviour would have the *man* and the *milstone* throwne into the very middle of the *Sea*? The *Tree* stood in the Easterne part of the place. Otherwise why the *Cherubins* and the *flaming sword* upon this side of the *Garden* to keepe the way of the *Tree of life*?

And whither should it respect but this way, that *Cain* went and dwelt in the Land of *Nod* on the East of *Eden.* *Gen: 4. 16.* Nay the *Man* himselfe, when he was driven out was assigned to dwell *amiram Naegdion* over against the *Garden*, as the Greeke addeth, that is on the *East of Paradise*, as the Greeke is rendered by the *versio Arab. Ms. LXX. in Arch: Bodl: Gen: 3. 24.*

The truth is (how strange soever it may seeme to be) that *Adam* worshipped God in *Paradise* toward the East, and so did the whole world till *Abrahams* time.

The Hebrewes deliver that God created *Adam* with his face towards the East. I cannot tell that, but that he was no sooner dispatcht out of the dust, but he fell downe to the same earth againe, and adored his maker this same way, there is this great probability.

Besides the commonly used words for *East, West &c.* in the holy tongue there be 4 other Names assigned to the 4 Cardinall points of Heaven of a more especiall and sacred *Imposition*, and expressed from the *measure of a man.* The *East* is otherwise

therwise called *Mizrach*, i.e. *therising*, the West, *Maarab*; that is, the *setting* of the *Sunne* &c.

But in the *Holy way* the *East* is called *Kedem*, that is, the face or fore-part, the *West Achor*, the backe-part. The North *Smol*, i.e. the *Left*; the South *Teman*, that is the *Right hand*. But the Heaven could not be said to have a Right hand or a Left, or if it could, then seeing the East was *Kedem* the face or forefront, the North must have beene the Right hand, not the South.

Indeed *Kedem* properly signifieth not the face, but that which is before the face. It is the same with *Kibla* in the Arabicke. It is certaine therefore, that these *Impositiones* respectu ed either the making of the first man toward the East (which amounteth to as much) or rather the *Religious posture* of that time, and that *Adam* called the North the *Left hand*, and South the *Right*, because he himselfe in the service of God turned his face towards the *East*.

I know there be that will tell you, that the reason of this *Imposition* was the *Shecina bammaarab* or sitting of Gods presence upon the Arke in the Westerne part of the Tabernacle and Temple with his face towards the East; as if these names had not beene imposed long before the Arke was knowne or thought of in the world, Nay before *Abraham* was, these were, and yet this passeth with some for a very happy Criticisme.

But however, that not onely *Adam*, but the whole world also worshipped towards the East till *Abraham's* time, my Authors are not onely *Maimon* in his *Moro*, but the great Saint *Ephrem* also and others in the Arabicke *Casena*. The Tradition there is מן אדם אל מבריה ויהי מדה תלמיה אלמשי ותלממניה ותמניה ושרין סנה כמנו יסגרון נר אלמשרק i.e. from Adam till Abraham's time, which was the space of 3328 yeares, they worshipped towards the East.

It depends from the very same ground, that the most tolemne peice of all the Jewish service, I meane that great attone-ment but once a yeare to be made by the *Highest* and most *Holy man*, and in the most *Holy Place*, was performed toward the *East*, quite contrary to all other manner of addressment in

Caten. Arab.
M. C. 35. in
Genesl,

in their devotion. So I interpret that place *Leuiticus C. 16. 14, 15.*

It is commanded there, that the High Priest shall do with the blood of the Goate as with the blood of the Bullocke, and that he shall take of the blood of the Bullocke and sprinkle it with his finger upon the mercy seate Eastward.

Strange it is to see what shift the *Expounders* have made to make good this place. They are much troubled to know how the Priest can be said to *sprinkle the blood Eastward*; they may well enough, for they suppose the Priest to have stood with his face towards the *West*.

Tavos the *Persian* paraphrast rendreth it *super faciem propitiatorii in Oriente*, upon the mercy seate in the East. Meaning I thinke, as an *Arabicke* Translation of the Greeke, *On the Easterne side*. The Greeke it selfe is *εστ' αναμαρ*, Eastward as the English. So the *Chaldee*, the *Syriack*, *Saadiab Gaons* *Arabicke*, &c.

All word for word, for indeed the Text could be no plainer then it is. That the *Blood* was to be *sprinkled Eastward*. The meaning is thus. It is knowne that the *sprinkling of blood*, this blood especially, was the Figure of him, who by his owne Blood entered in once into the holy place and obtained eternall Redemption. *Heb: 9. 12.* Aaron therefore though at other times he still turned his face towards the West; Nay though at the killing of this very Goat, and this Bullock he not onely turned his owne but even their Faces also towards the West. As the *Talmud* in *Toma*; yet when he was to execute this greatest Course of the *Mysterie*, he placed himselfe on the wrong side of the Arke, and turning his backe to the *beggerly Rudiments* of the world, he sprinkled this blood Eastward. The *Hierusalem Isychius* understood his meaning. It was done (saith he) to represent the Man *Cui Oriens nomen est*, *Whose Name is the East*. *Missa*. *Talmudin Tamid. c. 4. fol. 35. B.* *Missa Talmud in Toma, c. 3. fol. 35. b.* *Maimonid. in Tom. haecippurim.* *Isych: Hierosolom. in Levit.*

You may perceive also that the Scripture intimateth enough that the *Man Christ* came downe to us from the very same *Easterne part*. The ground layed is able to put a like understanding upon the places.

Πειθαρχον (saith Barnab) ως ανατολῆς, &c. *Looke about thee, O Hierusalem, towards the East, and behold the Joy that cometh unto thee from God. Barnab. 4. 36.*

I know there be that looke this prophesie upon the captivity. I am not certaine but that *Cyrus* may be pretended by the Letter; but I assure my selfe that our Saviour lyeth hid in the Mystery.

Olympiodorus perceived this. *Looke about thee, O Hierusalem, towards the East, &c.* that is (saith he) ως τὸν τῆς διαγωγῆς ἡμῶν πρὸς Χριστὸν Ἰησοῦν Χριστόν, *Towards Jesus Christ our Lord the Sonne of Righteousnes &c.* That the *Messias* is aim'd at, will be certaine to any one that will but consider the prophesie, for none else could be called *the Everlasting Saviour*, verse 22. But he that saith *looke about thee toward the East*, appointeth them to a certaine place, and not nigh; but then why toward the East? It is evident, that he meanes it of that part from whence the Saviour is said to have come downe from Heaven, and was made man.

Therefore the Father is said to have raised up צדק צורק *ob Oriente Justitiam, Righteousnesse from the East, Esay 41. 2.* That is as *Procopius*, *Hierome*, and *Cyrill*, *Christ our Righteousnesse.*

The more part I know, crooke the *Prophesie* to the *Patriarch Abraham*; He is called indeed by the *Apochryphall Wisdome*, the *Righteous*; but more duely the faithfull *Abraham. Galat: 3. 9.* But *Righteousnesse* it selfe is too great and abstract a Name.

In the 46. Chapter, *He calleth a Bird from the East v. 11.* Some ancient Copies read it *I call a just one from the East.* *Cyrus* is certainly to be meant by the out-side, (as the Jewish expounders rightly.)

If our Saviour be included, as by *Saint Hierome* and *Cyrill* it is presumed, The insolency of the Metaphor is taken off by *Malachy*, where the *Sunne of Righteousnesse* is promised to arise with healing in his wings, *Mal: 4. 2.*

W. Tindals Note (I thinke 'tis his) upon that place of *Esay* is a good old truth. The Prophet meanes (saith he) King *Cyrus* which should come swiftly, as a Bird flyeth and destroy *Babylon*,

son, and set the Israelites at liberty. He should fulfill that which the Lord had devised and decreed. In him is figured Christ, which with the light of his word, purgeth the whole world of Error and Idolatry, and setteth the Consciences at peace and liberty. He flieth swiftly out of the East, that is out of Heaven, whereupon he is called the day spring from on high. Luk: 1. 78.

But the prophesie of Michah is plainer yet: And thou Bethlehem Ephrata, though thou be little among the Thousands *Micha. 5. 2.* of Judah yet out of thee shall come the Ruler of Israel &c.

וּמִבְּתֵלֶם עֲפְרַתָּהּ מִקֶּדֶם יְמֵי עוֹלָם the which (not fearing to do it without example) I translate. And his goings forth are out of the East from the dayes of old.

And this is one of the reasons (for there is another too) why our Saviour is said to be the *Man whose name is the East.*

The other reason is this.

It was said before, that from *Adam* till *Abraham*'s time the whole world worshipped towards the East.

This Originall, Principall, and (as it ought to have beene) everlasting Ceremonie, by an Errour of the *Persian* and *Chaldean* worshippers, degenerating into an Idolatry to the Sun, *Abraham* (saith the learned *Maimon*) by the instincts of God appointed out the West to his Hebrewes. Therefore the Tabernacle and Temple were set towards that side of Heaven, God in the meane time seeming to leave his mistaken place in the East, and come downe to this stiffe-necked people. This was a Literall, and Pedanticall Nation and (to comply with the secret intended mysterie) were so to be dealt with. They did, and they did not worship towards the West.

'Tis true all the sacrifices were offered up towards that way. In the Rites of *Azazel*, the two Goates were to stand with their faces the same way. The pile set up for the *Phara* *Maimon in Tem.* *Hakkippa* c. 31. *aduma* or Red Cow was to have windowes in it, and the prospect of these was to be towards the West. *Talmud. in Phara: fol. 96. a.*

The 6 Lampes in the Golden Candle-sticke were appointed to burne towards the 7th, which was that in the midle, but the face of this (saith *Maimon*) was to burne towards the

put it downe *Germen* or *alto*, the *Branch* from on high, but which no man accepted of.

That the *Tsemach* in *Zachary* was the same with *Saint Lukes* *Αρατολῶ*, *Beza* judged rightly.

But that *Αρατολῶ* cannot be rendred by *Germen*, it is convinc'd by the words following. *To give light unto them that sit in darknesse &c.* And therefore *qui Germen vertunt* (saith *Scaliger* of the *Tsemach* in *Zachary*) *imperitū faciunt, audeo dicere neque mentiar, contra verbum Dei*; who so translate it the *Branch*, do ignorantly, say I may say and say true too, they do contrary to the word of God. The place in *Zachary* is to be read thus. *Behold the man whose Name is the East, and he shall rise up or shine out from under him, that is from under God the Father.*

Jeremie the Prophet would not otherwise be understood c: 23. 5. *Behold the dayes come saith the Lord, that I will raise up unto David,* *ΠΙΤΣ ΤΩΣ Τsemach Tsaddick* *Αρατολῶ* *δίκαιος*, the *Righteous East*, as the *Lxx*, that is τὸ πρῶτον τῶ τῶ δίκαιος ἄλιος, saith *Severus*, *Christ the Sunne of Righteousnesse*, *ἢ ὁ ἰσχυρὸς πῶς τῶ κόσμῳ ὁ πῶς τῶν ἰσχυρῶν ἀναπαυτῆρας*, saith *Ensebius*, who elsewhere is called *the light of the Gentiles, and the light of the world.*

Tacitus himselfe doth unawares deliver some such thing as this, *Hist: lib: 5.* He is there telling of the destruction of *Jerusalem*; how the doores of the Temple flew open on a sudden, and a more then humane voice was heard, that the Gods were now upon departing &c.

These things saith he made some reflect upon an old prophecy that was found *antiquis Sacerdotum literis*, which foretold, *eo ipso tempore fore ut valesceret Oriens. That at such a time the East should prevail.* I doubt not but the Prophet who ever he were, directed himselfe to the Man, *Cui Oriens Nomen ejus, whose name is the East. Zach. 6. 12.*

In relation to this Name of *Christ* the Christians also by *Greg. Mag.* some have beene called *Orientalis*. 'Tis *Gregory* the great's *Morall. in Job.* Morall upon those words of *Job*, *That he was the greatest man* *cap. 13* *in the East.* Referring to the same the blessed *Virgin* hath

beene termed *Orientalis porta*, the *Easterne gate*; as if that were the meaning of *Ezekiels* vision c: 44. So *Saint Ephrem* upon those words of *Jacob*, this is the house of God and this is the Gate of Heaven. This saying (saith he) is to be meant of the *Virgin Mary*, who became as it were another Heaven, truly to be call'd the House of God, as wherein the Son of God that immortall word inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entered thereat; and it shall not be set open the second time, according to that of *Ezekiel* the Prophet. And I saw (saith he) a Gate in the East. the glorious Lord entered thereat, thenceforth that Gate was shut, and is not any more againe to be opened. Caten: Arab: C: 38.

It is not to be omitted that his *Starre* appeared in the East, and that the *wise men* came from thence; but which is more to be observed that the *Angels* sent from God, with the *Gospell* of this *Nativity*, they also came from the East; for their Temple is to be seene upon the East of *Betlem*, as the *Nubian Geographer*.

He was borne too in the *Easterne* parts of the world.

Nay he was borne in *Orientali angulo Civitatis Bethlem*, in the *Easterne* part of *Betlem*, as the *Venerable Bede* out of *Adamianus*. The Heavens also met the Earth at this time, for the *Autumnall interfection* (one of the *Equinoctiall* Easts) was the ascendent of his *Nativity*. But of this there is more to come.

The Holy men of *Hierusalem* hold a Tradition generally received from their *Ancients*, that he was buried also with his Face and Feete towards the East. It is affirmed by the *Geographers* of the Holy Land. But that hee ascended up into the *Easterne* part of Heaven, it hath had the most ancient and full consent of the whole Church. *Armenius* *Barbado* & *alij* *arabes* de *arabibus*, saith *Damasceus*, when he was received up into Heaven he was carried up Eastward. It was the cause why they reade that place of the *Psalmist*. *Qui ascendit super Caelum Caeli ad Orientem*; aspo saith *Origen*. a mortuo post passionem resurgens, & in Caelum post resurrectionem ad Orientem ascendens.

ascendens. Who rose from the dead after his passion, and ascend-
ed up into Heaven towards the East after his Resurrection. SO
the Ethiopicke who ascended up into the Heaven of Hea-
vens in the East. In like manner the Syriack and some Ara-
bicke Translations. But then the Greeke should have beene
το ἀναβάντων, as in the 18 of that Psalm. *Αναβάντες οὐς ὑψώθη*
Ασθενδιστήν Αλνυμ.

*Ο ἀμβαινω is not properly said but of him that ascendeth his Horse or his Ass, upon which ἡ ἐμβαινω is said to sit. Say unto the daughter of Sion, behold thy King cometh ἀμβαινω ἐπὶ ὄνου, sitting upon an Ass Mat. 21. 5. It fully answereth to the Prophets Lament, which the older Translation rendered very fitly as concerning the letter, who rideth (or sitteth) upon the Heavens as it were upon a Horse, v. 4. So the Oracle, κίποιον ἀμειψίστου ἐπὶ ὄνου. i. e. O thou that sittest or ridest upon the Heavens.

But the Prophet *Esay* is plaine for the *Ascension*, as I finde him cited in the *Cetab: alborhan cap: 4. & 1 meeting.*

James the Jew urgeth 'יהוה' אלהי' יתעלה אלהי אלהינו ויתפס פקדוננו שרק והעמלי אלהי אלהינו בארץ
e.g. as the Prophet Esay faith. The Lord alone shall be exalted
and lifted up above the East. The strong Lord shall be exalted & violent.
in Righteousness.

So he readeth the 16. v. of the 5. Chapter. But the Originall as now received maketh no mention of the East, or lifting up. If then it had not, a few must needs have knowne it; and I see not with what face it could be urged in this Conference; but I beginne to thinke what *Iustin Martyr* charged upon this people *Kαὶ τοὺς ἑσπερίους ἀνθρώπους* &c. He makes it appeare to *Tryphon*, that the Jewes had circumcised their Scripture too, p. 83. of the Dialogue.

If our Saviour ascended into Heaven by the Easterne part, we need not doubt but that he will returne by the same way which he went. The Angels intimate as much. I meet with an Author which testifieth that he himself said that he would

אני אתנה בארונה אלי אשרק אנה אלהי אדרי קאל
 אלמסית וליה אדמנה רנה יסוד מנה פ' מנה אלהי

Furthermore

Mat: 24: 27.

Furthermore (saith the Authour) we are to turne our faces toward the East (in the time of prayer) because that is the Coast concerning which the Christ, unto whom be glory, said that he would appeare from thence at his second comming, And I thinke he he referreth himselfe to those words of our Saviour, *sicut exis fulgur &c.* Heare therefore what Saint Damascene delivereth as from the Apostles, *καὶ ὅτι οὐρανὸς ἐστὶν ὁ οὐρανὸς ἀπὸ τοῦ οὐρανοῦ ὡς τὸν οὐρανόν, ὡς αὐτὸς κίετο ἔρημον, ὡς ἡ ἀστὴρ ἐξέρχεται ἀπὸ ἀνατολῆς καὶ φαίνεται ὡς δύσμων, ὅπως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· αὐτὸν γὰρ ἐκτελεῖται ὁ ἀνατολὴς πρὸς ἀνατολὴν.* *Ἀλλὰ καὶ ὁ υἱὸς τοῦ ἀνθρώπου αὐτὸν τὸν ἀποστόλον.*

And thus shall he come againe in like manner as he was seene to go up, answerable to what He himself said. For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Sonne of Man be. We worship him therefore towards the East, as expecting him from thence.

And this (saith he) is by unwritten Tradition from the Apostles.

Cod. Concilio-
rum Arab. Ms.
in A. ch. R. 65.
Biblioth. Bod-
lei.

A Canon to this purpose I finde ascribed to their Name in the Arabicke Code. *אין חכון מצליחם ננו אלמשיק וקבאלתה ואסתהרות פירך בקור סידנה אלמשיק און מניה מן אלמשיק: פי אחר אלמשיק כחברק אלדי ירמע פי מניה אלמשיק ויצי אלי אלמערב וברך אסתהרונה עלי מניה מן אלמשיק* When ye pray (say they) turne your selves towards the East. For so the words of our Lord imports, who foretold that his returne from Heaven at the Latter day should be like the lightning, which glittering from the East flasheth into the West. His meaning is that we should expect his coming from the East.

I was ready enough to thinke that the mention here made of Lightning was to intimate the suddennesse and præcipation of that coming, but not being able to devise any speciall reason (other then what is here given) why the Lightning should rather come from the East, I had the lesse to say against the Tradition. Paul de palasio saith, that this meaning of the words is made good by the common consent of all Christians, *Credendum quod in Oriente Humanitas Christi sedeat. Ab eo*

ergo loco veniet ubi nunc est; believing that our Saviour, as respecting his humane Nature sitteth in the Easterne part of Heaven. There he is, from thence therefore he is to come.

Therefore that *figure* of the Sonne of Man, that other Baptist as it were of his second coming, is expected to be seene in the East. *Math: 24. 30*

A signe of the Crosse it is to be, as the Fathers *Chrysostome* and Saint *Ephrem* promise. And the *Ethiopian Church* is so sure of it, that (as their *Zabo* saith) it is profest among the Articles of their Creed. That it shall appear in the East, it is undertaken by *Hippolytus*. Ἰσθὶ σημεῖον τῆς σταυροῦ ἐκ τοῦ ἀνατολῆς ἐκείνου ἀναστὰς ὡς τὴν λαμπρότητα τῆς ἡλίου, καὶ μύσειεν τὴν κροῖον τὴν ἑλυσιν. For a signe of the Crosse (saith he) shall rise up more glorious, then the Sonne it selfe, shining from the East into the West, to give notice unto the World that the Judge is coming.

Considering all these things, I am altogether of their minde who perswade themselves that the Seate and Tribunall of that last Judgement shall be placed in the Aire over against the Mount Olivet.

For the Prophet is thought to have foretold as much, when he saith that all Nations shall be gathered into the valley of *Jehosaphat*; and his feet shall stand in that day upon the Mount Oliver; which is before *Jerusalem* towards the East. I cannot devise (saith one) for what reason the Prophet should make so particular a Description of this unto them that knew it so well. It is certaine, saith another, *speltare hac ad diem judicii, that these things are to be meant of the day of judgement, &c.* And if *Clement* may be trusted, the Apostles themselves understood no otherwise.

Our Fore-Fathers lived and dyed in this hope. Lett us thinke (so the Preist used to preach upon the *Wake* dayes) that Chriſt dyed in the *Este*, and therefore let us pray beſely into the *Este*, that we may be of the nombze that he dyed for. Alſo let us thinke that he ſhall come out of the *Este* to the doome. Wherefore let us pray heretily to him and beſely that we may have grace of contrition in our hearts of our miſdeeds

Lib. Festivall
in Dedicatione
Ecclesia,

with Christ and satisfaction, that we may stand that day on the right hand of our Lord Iesu Christ. &c.

It is said indeed, But of that Houre, It is not said but of that place knoweth no man. Yet not to be so particular as to point out the very Mountaine or Valley, or to take care with that Doctour in the *Jerusalem Talmud*, how the bones of Wise men shall rowle under the earth into this place, most manifest it is that this great assise is to be holden upon the Holy Land. Here the World may be said to have beene created, and here it was redeemed; Here the Sunne rose first, and here the Sunne of Righteousnesse; here he dyed and was buried, and the third day he rose againe from the dead, he ascended up into Heaven from hence, and shall come thither againe at the end of the world to judge both the quick and the dead. And therefore *Quid non statim viri Galilai? Why stand you not gazing ye men of Galilee, this same Iesus which is taken up from you into Heaven, shall so come in like manner as ye have seene him goe up into Heaven. Act. 1. 11.*

*Commentar.
Arab. Ms in
Pentateuch: c.
5. in Archi. Bod-
leianus.*

I reinforce all that hath beene said with an ancient profession of the Easterne Church אֲמַנָה אֶן צִלִּי אֱלֹהִים לֹאן רַבְנָה אֱלִמְסִיחַ עַד יְהוּדָה אֱלִי אֱלִמְסִיחַ מִנֵּה צִעַר וְעִלִּי סִמְנָה אֱלִמְסִיחַ פִּקֵּחַ גִּלְס כִּמְנָה יִקְרָה רוּחַ אֱלֹהֵי פִי תִרְתִּילֶה סִכּוּמָה אֱלֹהִים אֱלֹהֵי רַבֵּב עִלִּי סִמְנָה אֱלִמְסִיחַ פִּי אֱלִמְשִׁרְק וְתִקְקֶה לֵנָה אֶן אֱלִמְסִיחַ גִּלְס בְּמִסְחָתָה עִלִּי פִי אֱלִמְשִׁרְק וְהֵנָּה אֱלִי אֱלִמְשִׁרְק נִשְׁר לִכִּי יִכּוֹן כֵּר מִן יִצְלִי אֱלִי אֱלִמְשִׁרְק אִו יִסְמֵר כִּין יִרְיֶה יִצְלִי וְיִסְמֵר עֲרֻשָּׁה

We pray (say they) towards the East, for that our Lord Christ when he ascended into Heaven, went up that way and there sitteth in the Heaven of Heavens above the East, according to that of David the Prophet in his Psalter, Praise the Lord which sitteth upon the Heaven of Heavens in the East. And in very deed we make no doubt but that our Lord the Christ as respecting his humane nature hath his seate in the Easterne part of the Heaven of Heavens, and sitteth with his face turned toward this world. To pray therefore or worship towards the East, is to pray and worship towards our Saviour.

And that all this is to be meant of the Equinoctiall East (which

(which also is to be considered) it is made to appeare by *Moses* their Bishop of *Bethbraman* in his discourse of paradise *l. 1. c. 13.* He saith there, that the place towards which they prayed, is that over which the Sun riseth in the month *Nisan*, which is the Vernal Equinox.

CHAP. XIX.

Exod. 23. 19. 34. 26. Deut. 14. 21.

Thou shalt not seeth a Kid in his Mothers Milke.

THE *Chaldæe* renders this. *Thou shalt not eat flesh with Milke.* So the *Arabicke* of *Erponius* his Edition. That of *Saadia Gaon* not much differently. *Thou shalt not seeth or dresse flesh with milke.* The *Hierusalem Targum* is. *It is not lawfull for you, O my people the house of Israel, to seeth or to eate flesh and milke mixt together.* This sense may seeme to have a ground from the like prohibition of *Linsiey-woolly* garments, and the sowing of a field with mingled seed. *Leuit. 19. 19.* besides the present observation of the *Jewes*, who have practised this sense of the Text immemorially for ought we yet know.

And this seemes to be a strong argument for this *Reading* to be right, for it is not readily to be suspected, but that the thing which is now and hath beene so long done by them must of necessity acknowledge it selfe upwards to some uncontrollable Tradition of theirs. For it can hardly be thought that a whole profession of *Worshippers* should possesse themselves of such an opinion without a Generall and consent wimeffe of their *Ancients*.

The *Jewes Kitchen* (as if there were a sex in meates and dishes too) is divided as their *Synagogues* where the *Women* pray by themselves in another Roome. They are indeed of the Congregation, but not of the Company. And this should be so. But to keepe the *Milke-pans* from the company of *Flesh-pans*. To have one dish for *Flesh*, and another for white

meates, and to have a supernumerary knife for Cheese and Butter (for these and flesh may not be cut with the same) and to quote for all this the *Prohibition* here spoken of. *Thou shalt not seeth a Kid &c.* is to make the word of God of none effect by their Traditions. *Mat: 7. 13.*

'Tis more then I need to do to set downe the particulars of this Superstition, or all their distances twixt flesh and milke. See *Maimon* in the *Halaca* of forbidden meates. c. 9. §. 1. *Shulcan: Aruci* in *Halac: Basher Vecheleb*. Numb. 37. If not, see the Late *Rabbin* in his *Booke of moderne Rites*, or the learned *Buxtorf*. *Synagog. Iud: c: 26.*

Leen mode de gli Ro: Hebr:

part: 1. c. 3. n 3.

et part: 2. c 6.

n. 12.

The summe of it is, that by this law they may not seeth or eat flesh and milke together.

But did not *Abraham* their father, when he entertained Angels instead of men under the Oake of *Mamre*, take butter and milke, and the Calf which he had dressed, and set it before them? and they did eat &c: *Gen. 18. 8.*

If this practise of the Iewes be grounded upon a misinterpretation of the Text, then the more ancient and universall it is, the Errour is the greater. That the Text is absolutely misunderstood is a cleare and granted case and will be plainer yet anon.

Mat: 19. 3.

And how these men use to transgresse the Commandement of God by their Traditions is beleev'd enough.

I will here set downe but this instance. *Psalms. 17. 14.* We render it as we should. *Whose belly thou fillest with thy hidden things.* They read it, and the North shall fill their bellies, and misapply it to the matters of generation *למנוחיהם* &c.

Talm: in Bera.

coth fol. 9. b. c.

n.

whosoever say the Doctours in *Beracoth* shall set his Bed North and South shall beget male children, *Ps. 17. 14. &c.* Therefore the Iewes hold this Rite of Collocation (and by these very words of the Psalme) to this day. Therefore alsto at the Celebration of their Nuptials, the Bride is appointed to stand with her face turned towards the North or South, as an Omen of happy procreation both for the Number and Sex of Children. They tell you also of *Dauids* harpe hung up upon the Teller of his Bed, which being every midnight constantly blow'd upon

upon by the Northerne winds, warbled of it selfe. *Talm. in Berac. fol. 3. b.* As if Davids Bed had beene set in this posture too.

And yet all this (how much soever pretended) is none of the right reason why the Iewes place their Beds North and South. They are bound to place their *Beth Haccisse*, or house of office, in the very same situation, so that he that sits downe to cover his feet may have his face turned towards the North and South, but by no means toward the West or East. *Talmud: in Berac. fol. 62. a.*

For however the Doctours *Alphesi* and others in contemplation of the Causes of this have sought out many inventions, yet the reason of the last is the reason of the first. Which the Glosse giveth to *Beracoth cii. fol. 3. b.* And it is, That the uncomely Necessities of Nature (or Matrimony) might not fall into the Walks and Wayes of God, whose *Shecina* or dwelling presence lyeth West and East, &c.

The Lxx rendreth it, *Thou shalt not seeth a Lamb in his Mothers milke*, and so an ancient Arabicke Translation of that *Thou shalt not dresse חרופת לרנן אמה* a Lambe in the milke of his Mother.

The Persian paraphrase is נה נשתני בזה דד שיוור מדריאו *Na Koshani Bakhache der fier madreau. Thou shalt not kill a Kid in the milke of his Mother.*

This reading seemes to suggest a ground for their interpretation who would have it to be thus. That no man of *Israel* should seeth a *Kid* of the Goats, or Lamb of the flocke, or any other youngling in the milke of the damme; that is, as some, the damme with the young. As in the case of a Birds nest: others make it respect to their sacrifices, that no man might bring a Kidde or Lambe &c. to the Lords House before the eighth day; for seaven dayes it was to be with the damme and then it might be brought to him; Otherwise they say that however they might sacrifice any young thing even in the milke of the Mother (for *Samuel* offered up a sucking Lambe or Lambe of the Milke) because the Religion of the thing would beare

it out) yet in common eating it might not be, that is they might not eat a Kid so long as it was with the damme, or sucking.

Let it be taken notice of here that the Lxx and the Arabick Translation of that were not much out in translating the place *Thou shalt not dresse a Lambe &c:* for *Gedi* signifieth a Kid of the Sheep, as well as the Goates. And in *Exodus* you'll finde a Lambe of the Goats, as well as the Sheepe, *Chap: 12.3.* So that this cannot be depended on.

To refferre it to the sacrificing of a Lamb or Kid before the eighth day will not be sense, for this is otherwise forbidden before, and in plainer words, *Seven dayes shall it be with the damme &c: Exod: 22.30.*

And to make it concerned in their common eating, as to forbid cruelty or put a restraint upon delicious feeding, imposeth yet more absurdly upon the Law.

Isaack ben Solomon (adopted sonne to one of the Kings of Arabia, and a famous Physician of his time) in his booke of dyets translated out of the Arabick hath this consideration upon Goats flesh.

Sunt enim Lactentes, sunt & vicini suae natiuitati, sunt quoque iuvenes & decrepiti. Lactentes vero sunt ceteris animalibus in sapore & nutrimento praestantiores. Lac enim naturalem eis praestat humiditatem, eorum complexio temperata est in calore & humiditate absq; sui corruptione. Facilem ergo & subtilem dant dietam. Et quò diutius lacte nutriuntur eo meliores ac teneriores erunt.

*Isaas Iuda de dietis partien
lat part. 4. c. de
Caine H. xcma.*

The Author, saith that no flesh whatsoever can more exactly nourish then that of a sucking Kid, or Kid of the Milke, and moreover that the longer it is with the damme, by so much it is the more excellent meate.

The same Author saith *de Agnis Lactentibus*, of Lambes of the milke, *peffimum dant Sanguinem*, that they breed the worst blood and as bad as that of an old Goats.

Experience teacheth all this to be true.

And would you have it so then that the Lawgiver should forbid his people the worst of meates to restraints delicacy, or the best of nourishments to avoid cruelty. And yet this is the case of the Text.

But

Out of these *Zabian* bookes, this latter especially, *Maimon* made good the greatest part of the Ceremoniall Law, and which is more made it familiar too, and reconcil'd the strangenesse of those precepts to any mans proportion of reason and beleife. Onely about the case of wine why God would have that used in sacrifice, seeing that the *Zabii* did so too, he confesseth himselfe to be very much troubled, and not knowing how to referre it.

Yet he giveth a reason from some others, that God with a Respect had to the 3 principall parts of man, The *Heart*, the *Liver*, and the *Brain*, would have his sacrifices be made up of three answerable things, *Flesh*, *Wine*, and *Musicke*, *Mores*: part. 3. c. 46.

But in other cases the prohibition in the Law (for the greater part) lyes against some Rite or other of *Magickall Idolatry*.

So from this prohibition in the Law *Lev. 19. 19. Thou shalt not sow thy field with mingled seed, nor thy vineyard. Dent. 22. 9.* The Hebrew Doctours lawfully conclude, that all divers kindes of Trees are to be meant as much. As to graft one Tree upon another of another kinde. And *Maimon* turneth this backe upon the wayes of the *Amorhites*. For the *Zabii* (saith he) used so to do, They observed such a place of the *Moon*, made such a *suffumigation*, uttered such and such words at the grafting of one Tree upon another assuring themselves that those Rites were necessary to fructification. *Adore* part: 3. c. 37.

I should thinke that Saint *Paul* had an eye upon this, when he tells his *Amerite* or *Gentile* that he was cut off from the wilde Olive, and grafted contrary to Nature (that is the wayes of the Iewes) into a good Olive Tree. *Rom. 11. 24.* As things stood before, so heterogeneous a branch might not be inserted, but now Saint *Paul* was in Saint *Peters* case. He was not to call any thing *Common* or *Unclean*.

Maimon repeateth there another practice of theirs to the same purpose, but such a one as will uncover too much if it be rendered in our words.

But the fittest instance to this end is from the *Lawes* of blond

blood. It is forbidden there that any man of *Israël* should eate blood.

Also it is commanded that the Blood be sprinckled upon the Altar, and moreover that it be covered with dust, or sprinckled upon the ground as water.

Some of the *Zabii* did use to eate the blood, some others who reckoned this to inhumanity, at the killing of a Beast reserved the blood, and gathered it up into a vessell or trench, and then sitting downe in a Circle about the blood they ate up the flesh, and satisfied themselves with an opinion that their *Demons* fed upon the blood, entertaining a strong conceipt that this manner of sitting at the same Table with their Gods would engage them to a nearer tie of conversation and familiarity, and promising to themselves also that these spirits would insinuate themselves in dreames and render them capable of Prophecy and things to come.

Inference to these *ways of the Amorites*, God expressly forbad his people to eate blood, for so some of the *Zabii* did; and to meet with others who gathered it up into a Vessell, he commanded that the blood should be spilt upon the ground like water.

And because they ate their sacrifices in a Circle round about the blood. He also commanded that the Blood should be sprinckled (not about but) upon the Altar.

So here it is forbidden to any man of *Israël* to seeth a Kid in the milke of the *Damme*.

It is certaine that this must respect to some Idolatrous Rite of the Heathen, for to take any other course with it is not to tell the meaning, but to make a shift with the place.

Here to hope for any such custome to be found of the Heathen in grosse, the labour hath beene sufficiently lost already.

If it were true, as *Tostatus* said (but did not beleeeve himselfe) that the Gentiles used to sacrifice a Kid sodden in the dammes milke to the God of the fields, it would make very much towards the matter. Thus much is so, that *Sylvanus* was the God of the woods and fields, and that milke was one of those things which were to him offered in Sacrifice, as a Kid to *Fan-*

milke also was among the Sacrifices of *Pan* the God of the Shepheards, and the same was offered to *Ceres* in the *Ambarvalia*. There is reason also why a Goate and Goats milke should be of Reverent importance in the Heathen devotion, for *Jupiter* himselfe suckt no other milke then this. It is exprest upon a Reverse of *Valerian* silver. The young God upon a she Goat holding by one of the Hornes, with this Inscription *Jovi Crescenti*. Neither is it to be denied, but that in the sacrifices of *Bacchus* both a Kid and milke were offered. But of a Kid foddren in the damms milke in any Rites of late Heathen devotion it resteth to be revealed as yet.

One *Simler* noteth, that some of the Hebrewes say, that the *Ismaëlites* used to seeth a Kid in Milke. 'Tis true indeed deed *Abarinel* saith they do so וְהָיָה to this very day. But see what *Aben Ezra* said to that upon the same place of *Exod.* 23. &c.

By the *Ismaëlites* we are to understand the *Arabians*, that is the *Saracens* before, and the *Turkes* now. And yet in whole Ritualists as *Ben Casem*, *Side Ben Hali*, *Abdalla* &c. if you finde any such thing, it will be more then could be expected from them that have looked for it too.

That they eate Milke and Goates flesh also I know, so doe we too: And what then?

If they did to the Text here, they are to seeth a Kid in Milke, which is more I thinke then the best man in the Kitchen will undertake to do, רַב בֹּזֵן רַב unlesse he take time to do it (as *Aben Ezra* saith.) But this is not all, a Kid is to be foddren in Goats milke, and which is more then that too, it must be the milke of the damme.

The first words beare a troublesome sence, and the last are so plainly Magicall, that of themselves they prevent any other way of interpretation. Therefore *Abarinel* made his recourse thus farre this way, as to thinke that it was an Idolatrous Rite of the Heathen, To seeth a Kid in Milke at the time of in-gathering of fruits, hoping by this to propitiate their Gods.

And he pretendeth as for a ground for his meaning the *Spanish*

nish meste a kinde of Country feast which their Shepheards use to make themselves merry at twice a yeare with *Kidders* and *milke*.

But to eate *Kid* or *milke*, or both, is a continuall Nothing to this purpose.

The very words themselves instantly import a Magicall preparation. Therefore the very learned *Maimon*, though he interpret this place for company as the ordinary Jewes do, yet he doubted not to cast it upon the way of the *Amorites*, for this reason, because he findes it twice annex to the 3 anniversary turnes in the yeare, *Exod: 23. 19 34. 26. Tribus vicibus conspicietur omnis masculus tuus, &c.* And this reason (saith he) *magnum apud me pondus habet, licet eam hactenus in libris Zabiorum nondum viderim*, very much prevailleth with me, though I have not met with it in the *Zabian* bookes.

But it seemes the *Karraite* (quoted by Master *Cudworth* a learned man of the equall Univerſity) had met with this Tradition. The *Karraite* saith, that

It was a Custome of the ancient Heathens, at the In-gathering of their fruits to take a Kid, and seeth it in the milke of the Damme, and then *קדש קדש* in a Magicall way to go about and besprinkle all their Trees and Fields and Gardens and Orchards, thinking by this meanes they should make them fructifise and bring forth fruite againe more abundantly the next yeare. So the *Karraite*.

Note this also, that these *Zabians* might not make any other but a Magicall use of a Kid. These Worshippers did sacrifice to the *Seirim* or *Dæmons* in the forme of Goats; Therefore the eating of Goates flesh was forbidden them. Notwithstanding, nay for that reason the Magicall use of Goats was Holy and Religious.

The Magicall preparation of a Kid hath a plaine respect unto the *Seirim* or Goat-Divells. But for the reasons of the manner they cannot be given, for then it were not Magicall.

'Tis enough that such a thing was used in the way of the *Amorites*, and therefore expressly forbidden to the people of

God. Also it may very well be thought that the People of God themselves (some of them) drew downe this Example of the *Zabii* into their owne practise. Why not this as well as sacrificing to the *Seirim* or *Deuill-Goats*. *Leuit. 17.7†* If the people of God did so, that is *seeth a Kid in the milke of the Damme*, to hasten the maturation of their Fruits, then this was the reason why the Prohibition is so often repeated in the Law.

Maimon quoteth a like practise of the *Zabii* out of their booke *Avoda Henbattith*.

They putrified certaine things (which the booke nameth) *having observed when the Sunne was in this or that degree. They performed some Magicall operations, and so went away with this perswasion, that whosoever should besprinkle a new planted Tree with this charme, the Tree would fructifie in a shorter time then otherwise it would have done.*

This affordeth another likelihood for the *Karraites* Tradition of seething a Kid &c. that this also was to be found in the *Zabians* bookes, though the learned *Maimon* had not yet met with it.

CHAP. XX.

James 4. 13, 14, 15.

Go to now ye that say, to morrow we will go into such a City, and continue there a yeare, and buy and sell, and get gaine.

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will we shall live, and doe thus or that. 1 Corinth: 4. 19. 1 Pet: 3. 17.

IT was a custome among the Jewes, especially and first to begin all things *with God*. They undertooke nothing without this Holy and devout Parenthesis *אֱלֹהִים יְהוָה* **ON** If God

God will. They otherwise exprest it **אם ירצה השם** If the Name please, or **אם ינור השם** If the Name determine so. And by the Name they meane the great one, *Jebovab*.

It was a phrase of so common speech with them, that they contracted it into an *Abbreviation* of their kind, which to avoid repetition at large, useth a Letter for a word. The *Abbreviation* is. **א"נ** It is not onely a Phrase of the Jewes and *Scripture*, but of all the men of the East.

You rarely meet with a booke written in the Arabicke, but beginneth *Bismillahi*, In the name of God, &c. An *Alcoran* especially, or any other Booke of their Divinity. And for the *Alcoran*, it does not onely All, or the whole Booke beginne so, but every *Surat* or Chapter of that *Scripture*, as they account it.

Not onely so, but they make a common use of this very expression *If God will* Their words are, (and the *Persians* use the very same) **אם ירצה** *Si Deus volueris*, or **אם ירצה ה' העליון** If the High, or Almighty God will, as *Nassyr Eddyn* in his Commentaries upon the Arabicke *Euclid*, at the end of his Preface to the tenth booke, and elsewhere.

The Arabicke Nubian Geographer beginneth his booke, in the Name of the mercifull and compassionate God, from whom is helpe. And in the end of his Preface, he saith the same thing in more words. *Quapropter potentissimi ac summi Dei, quem unum & solum esse fateor, qui sufficientissimus atq; optimus Protector est, auxilium exposco.*

From the Orientall part of the World this manner of speech descended downe upon all the Inhabitants of the Earth. The Greekes tender it *αυτ θεω*, which is the same with the Latines *Deo volente*, If God will. Of which you may see more, and very much to this matter, if you consult with *Brissolini de Formulis* &c. *Lib. 1. p. 68, 69. &c.*

Indeed it were very much, if we men of what Nation soever under Heaven should go about any thing without this seasonable condition of *Gods helpe*. *If we live and move, and have our being in him*, (as Saint Paul quoteth out of *Aratus*) and the Scholiast *Theon* interpreteth to be meant of God *αυτ θεω*

אֲדֹנָיִם בְּדִבְרֵי ה' certainly we ought not to venture upon any thing without *A Jove principium*. As he ought to be in all our thoughts, so especially in those of *enterprise and designe*, be it of the greatest, may be it of the smallest undertaking. Especially we men, (I can beleeve the Angels of God do so to) for though the *Gospell* say, that the providence of God cometh downe to the *price of a Sparrow*, (and were not *two of these sold for a farthing?*) Yet *Maimon* saith that *God doth not take care for Oxen*, but setting all other things aside maketh it his onely businesse to procure the matters of Mankind. See his excellent discourse upon the Providence of God. *More: Nevoch: Par. 3. C. 17.*

Considering the engagements either of Gods provision, or mens usuall Fatalities, one would thinke this *manner of speech* to be equally naturall to the whole race of Mankind, yet (as I said before) the Jewes gave the first example, and they themselves brought it into use, but upon this occasion.

It relateth to one of the *wise sayings* of *Ben Sira* an old *Sage* of theirs, and beleeved by them to be *Jeremie* the Prophets Nephew. The *saying* is this

כלתה עלתה לגיננת ולת ידעה מה
משי לה

i.e The Bride went up into her Chamber, but did not know what was to befall her.

Upon this the *Perush* there maketh this Explication.

לעולם אל יאמר אדם שום דבר אל תבנוור השם
היה אדם שהיה אימר למחר אשב עם ארוסתי בחופה
וארבק עמה אמרו לו אמור אם גזור השם אבד להם
אם יגזור אם לא יגזור אני אשב עם ארוסתי למחר
בחופתי וכן עשה נבנס עם ארוסתי לחופה וישב עמה כל
היום וכלילה עלו שניהם למטה וקודם שזקק עם
ארוסתו מתי שניהם למחר מצאו אותם פתים זה בזה אמר
קישש אבד בן סירא כלתה עלתה לגיננת ולת ידעה
מה משי לה מכאן אמרו כל חרצה לעשות שום דבר
יאמר אם גזר השם ואם איני אומר לא יצא לעולם

i. e. Let a man never say (he will do) any thing, without this (exception) If God permit. There was a man who said, To

morrow I will sit with my Bride in the Bride-Chamber, and, will know her there. They said unto him, say, If God will. He said unto them, whether (God) will or will not, To morrow I will sit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the Chamber, and sate with her all day. At night they went both to bed, but they both dyed before they knew one another. When they found them dead in the morning each by other, they said the saying of Ben Sira was true. The Bride went up into the Bride-Chamber, but did not know what was to befall her. Upon this they said. Whosoever hath a purpose to do any thing ought to say If God permit, Otherwise he is not like to prosper.

The words of Saint James have a full respect upon this Tradition, you may easily perceive it, if you marke these words.

To morrow we will goe &c. especially the close. We shall live, and do this, or that.

CHAP. XXI.

Amos 6. 1, 3, 4.

We unto them that are at ease in Zion, &c.

Ye that put farre away the evill day, &c.

That ly upon beds of Ivory, and stretch themselves upon their Couches, and cate the Lambs out of the flocke, and the Calves out of the midst of the Stall.

NOT so much to interpret the place, as the interpretation of that: and moreover to tell the meaning of a hard word in the Law, I make this animadversion.

The Note upon this in the *Midbar Rabba*, is כֹּה־נִשְׁכַּח וְשִׁבְטֵי חֵיהּ לוֹ מְיוֹסִים בְּפָנֵי עֲצָמוֹ כִּיּוֹן שְׁחִיחַ מִבְּקֵשׁ לִילֵךְ לַמְּיוֹסִים שְׁלוֹ מַעְבֹּר כֹּה חֲמֻרָהּ לַפָּנִי הִיא *Midt Rabi fol. 238. Edit: Crassee how every tribe hath a Maiuma of its owne, and when any covet Venera, one is minded to go to his Maiuma, he causeth all his flocke to*

pasle

Aruch. in
מיומם

pasſe before him, and chooſeth out the ſaſteſt, and killeth it, &c. But ſaith the Author of the Gloſſe here, לֹא מִצְחָרִי I have not found, nor heard what ſhould be the meaning of the word. David de Pomis ſaith it is, עֲלִיר the name of an Idol. As Philip Aquinas thinketh, it answereth to, מַרְבֵּק *Marbeck* in the Text, and is to be rendered, *Saginarium*, The ſtall. *Muſter* expounds it, *Socius Comes*. The *Aruch* quoteth the word in this paſſage out of the *Megillath Ecab*, מִכְנֵסִין אֶת הַמְּיוֹמִים לְחִמְצוֹן שְׁלֹחַן, i.e. And they bring in the *Maiumas* into the Theater with his head uncovered. But for the meaning of the *Maiuma* either here, or in the *Midbar*, the Interpreters have left it in a very doubtfull condition. I may poſſibly have better lucke, (I pretend not to ſo much ſkill as they had) in expounding the words.

Though the word in the *Aruch* and in the *Midbar* be the ſame, yet by the ſence they cannot be of the ſame ſignification. The word in the *Aruch* (as I thinke) is taken from the Greeke *Mizos*, as the very next word, מִיָּזָה מִיָּזָה, and meaneth no otherwiſe.

But for the meaning of the ſame word in the *Midbar*, it muſt needs beare another manner of conſtruction: And if it be not that which is to follow, it will be hard, I am ſure, to ſay what it is.

The fore-mentioned Author of the Gloſſe conjectureth from the ſence, that it is to be meant of מִיּוֹם אֶתְנַחַם *A Feſtival day*. And this was the meaning of the *Midbar*, and to be underſtood of that *Mainma* in the *Iuſtinian* and *Theodoſian Codes*.

And that was (if *Suidas* knew it) Παιῖς in τῷ Μάη. &c. A Roman Solemnity celebrated in the month of May, when the Cheife of the City of *Rome* were wont to go to *Oſtia*, and there diſport themſelves, thruſting one another into the waters. The Gloſſe to the *Baſilica* nameth not what, but ſ^t it was a kinde of Solemnity obſerved by the Romanes in the Month of May, but that it was done at *Rome*, and eis ἡμερὰ τῆς Μαίας, to the honour of *Maia*. And in *Eſchicus* the *Cosmographer* it

is found, that the people of Rome went in procession with the Consul to Ostia *Castorum celebrandorum causâ solennitate iu- cundâ*. Tacitus also maketh mention of a certaine sacrifice done at Ostia in the Castors Temple. *sed ventorum marisque causâ factum*, saith Ammianus Marcellinus, Lib: 19. To Lipsius, all this is one and the same with the Maiuma in the Law.

Ad Lib. Annal.
11.

If there were no more in it then so, Hotoman did well enough, out of Vandulphus, to reckon this among the innocent sports: though that he should say it was *Armorum ludicra exercitatio, cum aliquot adolescentes mense Maio oppidum in aqua possum dimissi in aqua ludibundi oppugnabant*, is by I know not what authority.

The Civilians make some lesse; none more of the matter. Bartol said, it was *Ludus quidam*, a kinde of sport.

Cujacius, Aleiat, Gothofride &c. hold themselves to the Tradition of Suidas, and Gothofride referres us to Gregorius Cosmographie; Cujacius more correctly, to his Chronographie.

But it should have beene, not Gregorii, but Georgii Chronographia. Nor is Georgius Cedrenus to be meant, as Cujacius thought: but Georgius Theophanes. And the words are:

Ο Ν ΒΑΣΙΛΕΥΣ ΤΩΝ ΤΩΝ ΜΑΝΟΥΑΝ ΕΣ ΤΟΙΟΥΤΟΙΣ, ΕΥΔΕΙΝΟΝ ΕΝ ΤΩ ΤΩΝ ΜΕ ΤΩ ΤΩ ΤΩ ΤΩ. &c. Which Anastasius Bibliothecarius rendreth; *Præterea maiuma facta Imperator in Sophianis sedis cum filio suo. &c.* Hist. Miscell. lib. 23. Gyraldus guessed it to be the Floralia, with which indeed it can compare in obscenity and debauchment.

But it is not made knowne by any of all this, what the Maiuma was. 'Twas an Orientall Celebration (as Baronius well observed) but of what sort, onely Iohannes Antiochenus hath discovered. The Authour had before related out of Pausanias the Chronographer, that Sosibius an Antiochian had left as a Legacy to the City of Antioch, the yearely revenue of fiftene Talents of Gold, toward the expence of the publicke sports: which by the corruption of the Feoffees having beene disposed of the wrong way, the Citizens petitioned the Em-

P

perour

perour *Augustus*, that it might be restored to the first use. Which was granted: but the same case falling out againe, they addressed a like suite to the Emperour *Commodus*, by whose commands the Legacy was againe shared, and a due portion thereof set out for the Olympicke Games; another for the

Antioch. Circensian. Εἰς λόγον ἱεραδοῦμαι αἰμώτως ἐπιτελευμένη καὶ τῶν ἄ-
Mss. Archiv. λιν ἡμέραν, ταῖσι, καὶ κυριακῇ. &c.
Baroc. Bibl.

theob. Bodleian. Οἷος δὲ καὶ εἰς λόγον πανταῖς ἑρτίῃς νυκτεῖν ἐπιτελευμένη καὶ
 ἔτι γ' ἔτι λαγοῦδον Οργίαν, ὅση ἔστ', μυστήριον Διονύσου καὶ Ἀφροδίτης.
 Ἰστῖσι, ἢ λαγοῦδον Μαμαῖα, διὰ τὸ ἐν τῷ Μαίῳ τῇ καὶ Ἀφροδίτῃ ὑμῶν
 ἐπιτελευνῶν τῶν αὐτῶν ἑρτίῃς, ἀφαιεῖται παντὸς χρυσίου ποσόντα λόγων
 λαμπάδων καὶ κηρῶν, καὶ ἔτι ἄλλων ἑρτίῃς προχρηστέων ἐπὶ τῷ
 πανηγύρει ἢ ἂν ἡμερῶν ἑρτίῃς παντογυρίαν. i. e. In like manner
 also for the trietericall sports (celebrated by night in *Tents*, I
 mean the *Orgia*, that is the mysteries of *Bacchus* and *Venus*,
 commonly called the *Maiuma*, for that they were solemniz'd in
 the month of *May*) a considerable summe of the Gold was set
 out for the charge of Lamps and Candles, and other necessities
 for this Solemnity or Wake, in which they tooke their pleasure for
 the space of thirty whole nights together &c.

I must not here uncover the μαχλῶντα *Veneris ἑστια*, as
Clemens Alexandrinus calls them: It is not once to be nam-
 ed amongst us, what this people did in the darke: ἀπόβυστον
 ὡς ἑρπύλλοντα, τὸ πῦρ. αἰδῶνται, ἀδύχα, τὰς λαμπάδας. ἐλίσχῃ σου
 τὸν ἰόντα σὺ πῦρ, &c. as the same Author.

Illud vero (saith the Emperour *Arcadius*) *quod sibi nomen*
procaz licentia vindicavit, *Maiumam*, *factum atque indecorum*
spectaculum, denegamus. *Cod: Theodosi: Lib: 15. Tit: 6.*

It was forbidden (as *Mourfius* tooke it) by the *LXII* Ca-
 non of the Synod in *Trullo*: Καλῶς δὲ, καὶ βεβῶτα, καὶ βρημάλια,
 καὶ καὶ τῷ πρῶτῳ τῷ Μαίῳ πανηγύρει. &c.

But the reading there is not, ἡ τῷ πρῶτῳ τῷ Μαίῳ, the first of
 May; but, τῷ Μαρτίῳ ὑμῶν: the first of March. And so the
 Arabick Code *ܡܪܬܝܢ ܕܡܪ ܡܢ ܡܪܬܝܢ ܕܡܪܝܢ* i. e. And
 the first day of the first Month, that is, *Nisan* or *March*.

For the derivation of the word, if any such disport in the
 waters was made, as *Suidas* remembreth to us, it were obvi-
 ous

Clem: Alex. in
Protrep.

Cod. Concilio.
Arab. Ms. in
Archiv. Bibl.
Bodleian.

ousto fetch it from the Orientall □ *Mayim*. Or if it were found that these *Orgia* were first, or most celebrated at *Mainma* (the sea side of *Gaza*) 'tis possible that the place might give name to the celebration. which hath the more colour, for that in the *Tetramphodus* or *Quatrefois* of that *Citie* upon an Altar of stone there stood a marble Statue of *Venus*, representing the figure *ἡρώδης γυναικί, ἐχούσας ὅλα τὰ* *Metaphrast.*
ἄλμυρα διψῆς θανάτου; of a naked woman, &c. as *Mareus Mf. in Archiv.*
Diaconus in vita Porphyrii Gazaorum Episcopi: otherwise, *Baroc. Feb. 25.*
 the Authors owne derivation must be taken.

If the Prophet may at all be understood in the sense of the *Midhar*, it soundeth not much unlike to that which the Emperour *Julian* told the *Antiochians* in his *Misopogon*.

Ἰμῶν δὲ ἕκαστος ἰδίᾳ μὴ εἰς τὰ δῆμα καὶ τὰς ἐορτάς χαίρει συμπαιόμενος, καὶ δὲ οἷα πονοῦν ἐμὴν πλεῖστα εἰς τὰ δῆμα καὶ τὰ Μαινμᾶ χρεώματα ἀπαιτῶντες, ἵνα δὲ ἐμὴν αὐτῇ καὶ τὴν οὐπαιδίαν τὴν πόλιν οὐδεὶς δύει, ἔτι ἰδίᾳ ἢ πολιτῇ, ἔτι ἢ πᾶσι κοινῇ. There's none of you all (saith he) but can willingly spend upon your private banquetings and feasts, and I well know how much many of you can throw away upon the Mainma: but for your owne, or the Cities safety, no man offereth up any thing either in private or in publike.

The word of *Amos* is: *Wo to them that are at ease in Zion &c. That stretch themselves upon their Couches, and ease the Lambes out of the flooke, and that chaunt to the sound of the Viell. &c. That drinke wine in bowles &c. But they are not grieved for the afflictions of Joseph.*

CHAP. XXII.

The meaning and Considerations of Light in Scripture.

GOD is *Light*, and in him there is no darknesse at All.
John 1.

The Reflexion of this Originall Glory shining upon the dust, the dust became *Light*, that is *man*, for so the Antients termed him; *φῶς τὸ τῆ ἀρχαίας* saith *Phavorinus*, we call a *man light*. but the opacous body of sinne intercepting it selfe betwixt this borrowed Light, and the *Fountaine*, cast a shadow, the shadow of death.

The darknesse being to thicke and to exceeding, that (if we regard what the Master of the Sentences hath said) the Sun it selfe shined 7 times brighter before the fall, then ever it did since.

To bring the world out of that darknesse into this *Marvellous Light*, the day spring from on high was to visit us. To prepare for this day there first appeared a *Burning* and a *shining Light*. John 1. but he was not *that Light*, but came before to beare witness of the *Light*. Soone after *Jesus*, that is (as in the *China Tongue* it signifieth) the rising Sun, that Sun of Righteousnesse, himselfe arose with healing in his wings, *Malac.* 3. It was then the longest Night in all the yeare; and it was the midst of that, and yet there was day where he was; for a glorious and betokening *Light* shined round about this *Holy Child*. So the Tradition, and so the Masters describe the Night-peece of this Nativity.

At his *Transfiguration* a greater Light shined about him. His face was brighter then the Sun, and his very Cloathes whiter then the *Light*. Till now the *Father of Lights* himselfe dwelt in the *thicke darknesse*, never shewing himselfe but in a *Cloud*; but in these last dayes, he is *God manifest* 1 *Tim.* 3. 16. and in the *Brightnesse of his glory*. *Heb.* 1. I do not finde, (saith Venerable *Bede*) among so many Angels, that were sent before the Law, that ever any were seene with a *Light* shining about them.

Now

Julij Schiller.
præfat. in U-
ranograph.
Christian. p. 6.
Col. 2.

Now a Light shineth about *S. Peter* in the prison, and about *Saint Paul* *quæ in carceribus*, a very great Light. Nay a Light shined about the Shepherds too. And though it were then the dead of the Night, yet the word was brought by the Angel *hodie Natus est, &c.* This day is borne to you &c. Therefore also at the setting of this Sun which was the Reverse part of the Myſtery, darkeneſſe fell upon the Earth, the Naturall Sun eclipsed in the miſt of Heaven, and therefore the Moone making it more then Midnight in the ſubterraneous poſition all of the colour of *Saturnus* the ſignifier of blackeneſſe, who riſing from the Horoſcope beheld theſe two Eclipſes in a ſquare Malignant *aſpect*.

Not ſo only, for in the ſelfe ſame day (which is more perhaps then you have heard of) there hapened a naturall defecti-
on of the Moone in the 11 of *Libra*, beginning at *Hieruſalem* about 6 in the Evening, inſomuch that the Sun was no ſooner gone downe, but the Moone appeared in the Eaſt Eclipſed of more then halfe her Light; So that as the Light was taken from that day, ſo darkeneſſe was added to that Night, and within the ſpace of 6 houres, the Sun was once unnaturally, and the Moone twice Eclipſed. The Calculation and Figure of this Lunar Eclipſe, you may ſee (if you will) in *Chronologia Catholica Henrici Buntingij* fol. 237. b. & 238. ar. See alſo *Sethus Calviſius* in *Tiberius Caſar. ad Ant. poſt Chr.* u: 33. to the 3 day of *April*.

As our Lord himſelfe, ſo his Gopſell alſo, is called Light; and was therefore anciently never read without a burning Taper, *etiam ſole rutilante* ('tis *Saint Hieroms* Teſtimony) though it were lighted in the Sun, Suppoſing therefore out of *Albamazar*, that every Religion is governed by ſome Planets; as the *Mahumetan* by *Venus*, the *Jewiſh* by *Saturnus*, &c. Some *Aſtrologers* did not inconveniently to attribute the Chriſtian to the Sun.

Not the Gopſpell, but the Preachers of it alſo are called Lights; *Vos eſtis Lux Mundi, ye are the Light of the World*; and the firſt preacher of Repentance was ſaid to be *Lucanus armenus, &c.* a burning and a ſhining Light.

The carefull Church perceiving that God was so much taken with this outward symbole of the Light, could doe no lesse then goe on with the Ceremony. Therefore the day of our Lords Nativity was to be called *ἐπιφάνια*, the *Epiphany*, or appearing of the Light; and so many Tapers were to be set up the Night before, as might give Name to the *Vigil Vigilæ Luminum*. And the Ancients did well to send Lights one to another, whatsoever some thinke of the Christmas Candle.

Αναλυσία τῆς
ἐκείνης βαπτισμῆς
Ευχολογ.
fol. 5a, A.

The receiving of this Light in Baptisme they call'd not usually so, but *ἀποτίσις*, *Illumination*, which further to betoken, the rites were to celebrate this Sacrament, *ἀποτίσις πατρὸς καὶ υἱοῦ*, &c. with all the Tapers lighted, &c, as the Order in the *Euchologe*. The *Neophytus* also or new convert received a Taper lighted and delivered by the *Μυσταγωγός*, which for the space of seven dayes after he was to hold in his hand at Divine Service, sitting in the Baptistery.

Who perceiveth not that by this right way the Tapers came into the Church, mysteriously placed with the Gospell upon the Altar, as an embleme of the truer Light?

It was imitated againe by the white garment received at the same time in Baptisme, as the Emperours expound it in *Theodosian's Code*; *Celestia Lumen. Lavaeris imitantis novam sancti Baptismatis Lucem vestimenta testantur. Cod. Theod. de Spectac.* So the Priest in the order of *Soverum*. *וְעַתָּה לְבָשׁוּבָת וְחֹרֶר מִן הַחֲלָה וְהָרָו וְיִיכֹן טְרִמַת טְלָחָה* Charge (saith he, bespeaking the new Converts) *your Garments, and be white as the Snow, and see the Light shine, as the Angels.*

Remaining yet unto us of this is that which we more commonly call the *Chrisame* (as *anfligne*, as the Manual, &c.) wherewith the women use to throwd the Child, if dying within the Month. Otherwise it is to be brought to the Church at the day of purification.

But by an Order of Baptisme in Edward the sixth's Liturgy of the year, 1549. It was to be put upon the Child at the Font. For the Rubricke is. Then the Godfathers and Godmothers shall take and lay their hands upon the Child, and the

the Minister shall put upon him his white Vesture, commonly called the Chrysom, and say

Take this white Vesture for a token, &c.

And good reason; for *paradeisis* ἀρδύρατος ἡστ ἀνδρας ὡς νεφέης, White doth best of all become the Children of Light, saith *Clement Alexandrinus*.

The Apostles in the *Alcoran* are call'd *Elthavarianna*, the white men, *Viri vestibus albis induti*, (as our Robert of Reading translated it) Men clothed in white apparell. So also they are called in the Arabicke Preface to the foure Evangelists, and for the same reason, *Ut viri doctissimi putant*, saith *Kerkesenius in vit. 4. Evangelist. p. 16.* Some Commentatours upon the *Alcoran* I know give another derivation of the word, but it concerneth not this place. 'Tis the Colour of the Angels clothes, *Apoc. 4. 4. Nay the Ancients of dayes Himselfe is said to goe in White, Dan. 7. 9.*

And that our Holy Garments are of this colour, the reason is good, as respecting the Gospells Light.

The funerall Tapers (however thought of by some) are of the same harmelesse Import. Their meaning is to shew, that the departed soules are not quite put out, but having walked here as the Children of the Light, are now gone to walke before God in the Light of the Living.

The Sun never arose to the Ancients, no nor so much as a Candle was lighted, but of this signification. *Vincantur* was their word, whensoever the Lights came in, *אֵשׁ יְהוָה וְנִירָה*, for Light (saith *Phavorinus*) betokeneth victory. It was to shew what trust they put in the Light, in whom we are more then Conquerours. Our meaning is the same, when at the bringing in of a Candle we use to put our selves in minde of the Light of Heaven; which those who list to call superstition, doe but darken Counsell by words without knowledge, *Job. 38. 2.*

But the Rising of the Sun was observed with a more solemne Oraison; For no sooner did this Light appeare, (so the Syriacke Rituall) אֲמַתִּי רָדַחַ שְׁמִשָּׁה מִחֻשְׁכֵּי מִסְתָּחַן אֲמַתִּי לְשִׁמְשׁוֹת וּפְעֻרָיו וְאַלְהָם וְאַמְרֵיוּ בְּעֵתֵיהֶם חֻיִּין גּוֹחַלָּה יִשְׂרָאֵל

מלא נודת ראניו חו נודתו שריתת רמנתה לכל ברוי
 מנחם לן כנודת נמי צמה רמח שמינא but every
 man was to turne himselfe towards the East, and worship God,
 and then say this prayer. Jesus full of Light, in thy Light
 may we see Light, for thou art the true Light which enlighten-
 eth every man that cometh into the world. Enlighten us with
 the glorious Light of thy Heavenly Father.

CHAP. XXIII.

Gen. 1. 7.

תחום רמח Tehom Rabba.

And God made the Firmament, and divided the waters
 which were under the Firmament from the Waters which
 were above the Firmament, &c.

Job. 26. 8.

Albert. de Sax.

on. lib. 3. phy.

sic. 2. 6. ar.

62. concius. 3.

Mendoc. 1. 1. id.

Lib. 4. problem.

47.

Vpon my uttermost strife with this Place, I see not how
 it can be well avoided but that an *Abyffe* of waters must
 be granted to be above the Supreamest Orbe. God I know
 hath bound up the waters in his thicke Clouds, and the Cloud
 was not rent under them. And the *Aire* it selfe is not so un-
 like to water but that (as some undertake) it may be demon-
 strated to be navigable; and that a Ship may saile upon the
 Convexity thereof by the same reason that it is carried upon
 the Ocean.

But to take these waters for the Cloudy part of Heaven, is
 not possible from the Text. For the *רקיע* *Rakia* or *Expansum*
 is to be meant of the whole Frame, for He called the *Firma-
 mentum* Heaven, and the waters are to be above all this; for the
 word *מים* *meat*, cannot be otherwise (but violently) con-
 strued, notwithstanding what *Paravi*, *Juniu*, and others have
 informed.

And 'twas too suddainly apprehended of those who thinke
 that the Waters above the Heavens called upon by the Psalmist
 and,

and the three Children in their Song to praise the Lord, can be taken for the Watery Region of the *Airs*, for in the same *Canticles*, by an expresse enumeration of all the *Meteors*, this Region is distinctly invited to the like Celebration. *O every Showre and Dew, bless ye the Lord, &c. Fire and Haile, Snow and Vapour, Stormy winde fulfilling his word, &c.*

According to the first Modell of the Creation the stories of this *Great Pile* stood not as now they doe. *The Earth was without Forme and void, i. e.* (as some would have it, but I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, standing all covered over with a Globe of waters vastly extending, which the *Maker* did, to shew that *the Earth was his before he gave it to the Children of Men*, Psal. 115. 16.

Here he might have laid his hand reflecting upon himselfe this *Mighty Power* which could settle such a ponderous masse upon it selfe. But to shew also that *He created it not in vaine, but formed it to be inhabited*, Isay, 45. 18. *He divided the waters from the Waters by a Firmament or Heaven.*

The waters below this Firmament he commanded to gather together, which made the *Sea*.

And the dry land appeared. Not now so precisely globous as before, but recompenced with an extuberancy of Hills and Mountaines for the *Receipts* into which he had sunke the waters. In the space above the *Firmament*, *He laid up the Depth in Store-houses*, Psal. 33. 7. From whence when *He uttered his voice* (as at the Flood) *there was a multitude* (or Noise) of *Waters in the Heavens*, Jer. 10. 13.

And whosoever shall looke backe with an uninterested eye upon that immane, and (if the *Scripture* had not said it) all incredible Deluge will be farre to seeke how such an impossible confluence of waters could otherwise be assembled together.

For to lay the charge of this huge effect unto the *Scarres*, or any Conjunction of the Superiour Bodies, as *Abraham* and *Albunazar* did, is not to release, but entangle the Wonder; For besides that those *Lights* above are not intrusted with so unlimited a power, no not in their strongest conspiracies of

Q

Influence;

Angel calleth them in *Esdra*) the Springs above the Firmament, were broken up. *Gen.* 7. 11. the same *Deepe* upon the Face whereof the Darkenesse was. *Gen.* 1. 2. for the Spirit of God moved upon the waters.

And at the abatement of these waters when *God* remembered *Noah*, the same Fountaines of this *Deepe* are said to have beene stopped *Gen.* 38. 2. which can admit of no other (but a miraculous) sense; for we cannot understand it of any subterraneous Abyſſe, without an open defiance to the Principles of Nature.

Therefore betwixt the *Heavens* and the *Heaven of Heavens* there must be a *Tehom Rabbah*, or great *Deepe*, and for this it is that he is said to have layed the Beames of his *Chambers* in the waters. *Psal.* 104. 3. His upper *Chambers* it should be (as the *Saxon* rightly) and it maketh very much for the matter, for it will follow from this that these *Chambers* were the *Heaven of Heavens*. Where the *Lord* is upon many (or great) waters. *Psal.* 19. 3. And *Wisdom*e saw him set this compasse upon the Face of the *Depth*. *Prov.* 8. 27.

And he is said to have watered the *Hills* from these *Chambers* *Psal.* 104. 13. Not from the middle *Region* of the *Aire*, for the *Tops* of some *Hills* (whose heights are his. *Psal.* 95. 4.) are lifted up above all the *Clouds*. But he watered the *Hills* from this great *Abyſſe*, when at the flood those *Cataracts* of *Heaven* were opened.

But let the *Hills* be taken for such as flow with milke, and *Isa.* 3. 18. drop downe with new *Wine*, even thus also it may be said, that he watereth them from these *Chambers*, that is from *Above*. The *Reconcilers* on the contrary part are forced to make use of more unmannerly *Constructions*.

But let the *Chambers* be taken as before v. 3. by result at least it was that from these he watered the *Hills* whatsoever, and satisfied the *Earth* with the fruit of his workes v. 13.

I am almost perswaded to thinke, that untill *Noahs* time The *Lord God* had not caused it to raine upon the *Earth*, but a mist went up and watered the whole face of the ground. *Gen.* 2. 5, 6. And a River went forth of *Eden* to water the *Garden*

&c. v. 10. But in the 600 yeare of *Noah's* life, in the second month &c. *Gen: 7. 11. He caused it to raine upon the Earth.*
 &c. v. 4.

It is no stranger a thing then to finde the whole Earth in such a case for that time as the Land of *Egypt* hath beene ever since, or those everlasting Hills which (the dayes of *Noah* let out) were never yet wetted with the dew of Heaven. If it be otherwise how could he then first set his Bow in the Cloud? for as *Porphyrie* said it must have beene there before.

I say then, that proportioning the perpendicular height of the Mountaines to the Semidiameter of the Earth, there is nothing to hinder but that this Abundance of Waters supplied from the Springs above the Firmament might be funke into the Cavernes of the Earth, from whence it hath beene upon occasion called forth by the heate and influence of the Host of Heaven. And so ever since as Heate and Cold, Summer and Winter, Day and Night, so the Former and the Latter Raine hath not ceased.

Our Saviour may seeme to have pointed to those Springs above the Firmament, where he bringeth in Father *Abraham*, saying to the Rich man, *And besides all this betwixt us and you there is a Great Gulfe fixed.* &c. *Luk. 16. 26.*

All this is intimated in the Name of Heaven, *Shammajim*,
 Talmud incha. מים מים from the Waters there, as *R. Jose* in *Chagiga*,
 fol. 12. a.

If it found ill that any corruptible Nature should be lodged above the Heavens, it will be answered, that the Heavens themselves are in no better condition whose Matter howsoever trusted by some ill husbands in Philosophy to an Inamissible Forme, yet hath beene found subject to the like Passions with that here below, as the well knowne *Tycho* hath demonstrated in the case of the New Starre.

To doubt the passage of the Blessed through this great Abyss is an effeminacy of Belease, for not to say that the Children of *Israel* passed through the Red Sea upon dry Land; These waters are themselves to passe through that fire unto which the Heavens and the Earth which are now, are reserved and kept in store, 2 Pet. 3. 7.

The

The suspension of these waters in a violent situation (if such it be) I no more marvaile at then that the thicke Clouds bound up with so many Waters should hang in the Aire *unwinded under them* lesse; then at the *Stretching of the North over the empty place, or the hanging of this Earth upon Nothing.* Job. 26. 7.

In all this I must acknowledge that there is something of the Paradox (which yet hath beene done over by others too and more elaborately) and so I would be taken for the present, but that is till I can see how otherwise the Text it selfe can be likely to come off cleare.

*vid. Scheiners
Ref. Urfin.*

CHAP. XXIV.

Deut. 22. 3.

אֵין שׁוֹמֵר

Lapis errantium.

And with all lost things which he hath lost, and thou hast found, shalt thou doe likewise.

TO this purpose The Great Stone in *Jerusalem* remeinbred of by the *Gemara* in *Baba Metzia*, אֵין שׁוֹמֵר הֵיחָה

בִּירוּשָׁלַיִם כֹּל מִי שֶׁאֵבְדָה לוֹ אֵבְרָה נִפְנָה לָשׁוּם וְכֹל מִי שֶׁמָּצָא אֵבְרָה נִפְנָה לָשׁוּם זֶה עוֹמֵד וְזֶה עוֹמֵד וְזֶה עוֹמֵד וְזֶה עוֹמֵד *Talmud. in Bab. Metz. fol. 28. b.*

i. e. In Hierusalem there was a Stone of the Strayes. He that had lost or found any thing, was to repaire thither. He that had found was to stand there to produce it. He that had lost, to tell the Signes and Markes. כֹּל מִי שֶׁמָּצָא He that had found any thing that was lost, was to cry it thre times, and after seven daies once more, &c. Ibid. See also the Misne Torab, Part 4. Halac. גִּזְרֵה וְאֵבְרָה Cap. 23. § 3.

But the Benefit of the Provision reacheth not unto us, for by the Rules in *Baba Kama* (and generally by all their Canonists) A Jew is not onely not bound, but forbidden too to restore any thing that is lost, to a Christian. And yet by the *Jerusalem Talmud*, He is bound to restore for the sanctifying of the name of the Lord, as the *Tiferer Hammer* hath observed.

Q. 3

CHAP.

CHAP. XXV.

Heb. 12. 24.

Sanguis Abel.

*And to the blood of sprinkling which speaketh better things
then that of Abel.*

SOME Copies (as the *Regia Biblia*) read it *καίτοι αμαρτυ-
ρεῖ ἢ Ἀβὲλ*. which speaketh better things then Abel. So
Fabricius translated the Syriacke, but unfaithfully. For there
it is, as *Wee*, *Better things then that of Abel*. So the Hebrew,
The Arabicke yet more expressly. *Speaking more then, or a-
bove the blood of Abel*.

Τὸ δὲ τοῦ Ἀβὲλ ἱλαστήριον; But did the blood of *Abel* speake
saith *Theophylact*? Yes. It cryed unto God for vengeance,
as that of sprinkling for Propitiation, and Mercy. Which is
Cyrils also, and the most received Interpretation.

And yet *Theophylact* (as *Oecumenius* also) is more inclina-
ble to thinke, that the voice of this blood is that whereby *Abel*
though he be dead, yet speaketh. That is (saith *Photius*) α-
μαρτυρεῖ ἑω in the expressions of memory and Celebration,
in that Testimony given him by the God that answereth by
fire. So *Theodotion* rendereth, ἐπίβλεψεν ἐπὶ τὰς θυσίας Ἀβὲλ καὶ
ἐτίμησεν. i.e. *And the Lord had respect unto Abel's Offerings,
and set them on fire. By which he obtained witnesse that he was
Righteous. God himselfe thus testifying of his Guists, Heb.*
11. 4.

He is therefore called the *Righteous Abel*. And this blood
is called the *Righteous Blood*, and reckon'd from him, *Mat:*
23. 35. *Luk:* 11. 50.

And the Blood of *Abel* was so Holy and Reverend a thing,
in the sence and Reputation of the old World (they say so)
that the men of that time used to sweare by it. The learned
Master *Selden* hath observed as much out of *Sabid Aben Ba-
trac*. That the *Sethians* tooke a Solemne Oath upon the blood
of

of *Abel* that they would not goe downe from their Holy Mountaine into the plaine of the *Cainites*.

The same Tradition is to be found in the *Arabick Catena*, where also I observe that they used to say their prayers in the name of this Blood, as in a short *Litany* there said to have beene conceived by *Noah*, and dayly prayed in the Arke before the Body of *Adam*.

הָאֵל אֱלֹהִים נִתְּנָה עָלֵינוּ חַסְדְּךָ וְרַחֲמֶיךָ
כְּעֵין אֲלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ
הָאֵל אֱלֹהִים נִתְּנָה עָלֵינוּ חַסְדְּךָ וְרַחֲמֶיךָ
כְּעֵין אֲלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ
הָאֵל אֱלֹהִים נִתְּנָה עָלֵינוּ חַסְדְּךָ וְרַחֲמֶיךָ
כְּעֵין אֲלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ
הָאֵל אֱלֹהִים נִתְּנָה עָלֵינוּ חַסְדְּךָ וְרַחֲמֶיךָ
כְּעֵין אֲלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ וְאַלֻחֶיךָ

The Arabick
Copy which I
goe by is writ-
ten in Syria. ke
Letters and
indeed
the word is
אלוהי Al-
lah, but
mistaken as I
think for that
which I have
put downe.

Arab: c: 24.

The Prayer of Noah.

O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee.

Looke upon us with the eie of Mercy and Compassion, Deliver us from this deluge of waters, and set our feet in a larger Roome. By the sorrowes of *Adam* thy first made Man, By the blood of *Abel* thy holy one, By the Righteousnesse of *Seth* in whom thou art well pleased, Number us not among those who have transgressed thy Statutes, but take us into thy mercifull care: for thou art our Deliverer, and thine is the praise from all the workes of thy hands for evermore.

And the sonnes of *Noah* said, Amen, Lord.

Here

Here I shall need to make you a Note or two as concerning this Prayer. It may possibly seeme strange to you, that this oration should be so dayly said before the body of *Adam*.

To take you off from that you must know that it is a most confest Tradition among the Easterne men (and Saint *Ephrem* himselfe is very principall in the Authority) that *Adam* was commanded by God (and left the same in charge to his posterity) that his dead Body should be kept above ground till a fullnesse of time should come to commit it *כִּי וְשֵׁן אֶרֶץ* to the middle of the Earth by a Priest of the most high God.

Saidus Patri-
arch. Alexand.
Arab; Ms. in
Archive Biblio-
thec. P. b.
Cantabrig.

For *Adam* prophecied this reason for it, *לֹא תָם יָכֵן* that there should be the Redeemer of him and all his Posterity.

The Priest who was to officiate at this Funerall they say was *Melchisedec*. and that he buried this body at *Salen*, which might very well be the middle of the habitable world as then, and that it was indeed so afterwards, it hath beene told you before.

Therefore (as they say) this body of *Adam* was embalmed and transmitted from Father to Sonne by a Reverend and Religious way of conveighance, till at last it was delivered up by *Lamech* into the hands of *Noah*. who being well advised of that fashion of the old world, which was to worship God toward a certaine place, and considering with himselfe that this could not be towards the Right (which was the East) under the inconstancy and inconvenience of a Ship, appointed out the middle of the Arke for the place of Prayer, and made it as Holy as he could by the Reverend presence of *Adams* Body.

Towards this place therefore the prayer was said, not as terminating any the least moment of Divine worship in the body (it were a stupid thing to think so) but (where it ought to be, and where all worshippers doe, or should do so) in God himselfe and onely him, as the very Tradition distinctly cleareth the case. *פִּלְטָא כְּאֵן יִצְחָק אֲרַעְבָּחָא כְּאֵן נֹחַ יִקָּר*

Cateni Arab.
a. 25. fol. 96 b.

קָדָם נֹסֵר אֲדָם וְקָדָם אֱלֹהִים חַו וְכִנְיָהּ סָדָם וְחָדָם וְיִצְחָק וְכְאֵן נֹחַ יִצְחָק וְאֵלֹהִים וְסָדָם כֵּן נֹחַ יִצְחָק וְכְאֵן נֹחַ יִצְחָק

כך וְלִפְנֵי ה' יָקוּם אִמְּךָ יוֹרֵן אֶת הַיּוֹם that is, *And so soone as ever the day began to breake, Noah stood up towards the Body of Adam, and before the Lord, he and his Sonnes, Sem. Ham, and Japheth, and Noah prayed, &c. and his Sonnes and the Women answered from another part of the Arke, Amen Lord.*

Where you may note too, (if the Tradition be found enough) the Antiquity of that fit custome, (obtaineing still, especially in the Easterne parts) of the separation of Sexes, or the sitting of women apart from the men in the *Houses of God*. Which sure was a matter of no slight concernment, if it could not be neglected, no not in the Arke, in so great a streightnesse and distresse of Congregation.

That this was a practic'd use in Primitive Christianity, I thinke is not much doubted of.

And to this sence the learned *Goslofred* (by a strange reach of unusuall sagacity, untiesh or entangleth (for I know not which to call it yet) that intractable passage (as to us) of *Saint Paul* to the *Corinthians*, 1 Cor. cap. 11. v. 10. *For this cause ought the woman to have power on her head because of the Angels.* So we translate according to the received Greeke, which is, *Διὰ τὴν ἐξουσίαν ἣν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τῶν ἀγγέλων.*

But *Goslofred* would have us to reade it thus, *Διὰ τὴν ἐξουσίαν ἣν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τῶν ἀγγέλων, or ἀγγέλων.* And then the English must be, *For this cause ought the woman to have a vaile or covering upon her head because of the young men.*

It is not denied at all but that a vaile or covering is to be meant here, and indeed the vulgar translateth it so.

And for Ἀγγέλους to be written instead of Ἀγγέλων, was an easie and obvious escape.

Though I dare not altogether undertake for the Reading, yet I will adde this improvement to it.

In a Manuscript Arabick Translation in *Queenes Colledge Library*. I find indeed the place rendred thus, *וְדָרַךְ הַיּוֹם אֶת הַיּוֹם* that is, *And for this cause is it commanded that there should be a Sultaan or Dominion upon her head because of the Angels.*

R

But

But in the printed Arabick Translation set forth by *Erpenius*, it is, *אני יכון עלי רדאן זאדאן* *Zadaan*, I am confident it should be *אני יכון רדאן* *Radaan*, ('tis mistaken but by a point) And then the English is, *For this cause it is commanded that there should be a vail upon her head, &c.*

I would willingly have knowne how the *Ethiopicke*, *Armenian*, and *Copticke* Translations deale with the place, but that could not be, for they are not here to be had for ought I could finde out at least.

The other Note I shall need to make you, will concerne that passage in the Prayer, *By the sorrowes of Adam.*

The *Easterne* Traditioners meane by this the continuall fadnesse and contristation of heart, which *Adam* had, and made for the losse of *Paradise*, and his *First Estate*.

Jacob. Saragense in Cat. Arab. C. 14.

It is noted of him by *James Bishop of Sarug* in these words, *וכאן אדם ינאף פרום אלהו כי ענה ויתחזר בקלבו* And *Adam* turned his face toward the Garden of *Eden*, and from his heart lamented (his fall.)

The same Traditioners give this very reason for *Enoch's* Translation, *אנאך אן אחת גלם תלאת סנה ובכי* *Enoch* that is, *We say that Enoch* *sate downe* for the space of three hundred yeares bewailing the Transgression of *Adam*. And for this cause Godooke him up unto him. *Caten. Arab. C. 20. fol. 47. a.*

CHAP. XXVI.

Isa. 66. 14.

Your Bones shall flourish like an Heerbe:

OF the interruption of the Soules Immortality, betwixt the moment of Death (it must not now be call'd Departure) is the insidious debate of these eager dayes. A fitter and more congeneall time to bring this Monster to the Birth, (though there is not strength to bring forth) was never yet endeavoured to be wrested out of the hands of Providence, by the greatest deepenesse of Satan.

The familiar that convers'd so much with *Cardan's* Father told him, That their Spirits and the Devils dye too. 'Twere good to beleive this also.

But if the Beasts and we have all one breath, then why doe not their Spirits too returne to God that gave them. If Incorruption have put Corruption on, we may very well eate and drinke as we doe, for to morrow we dye indeed.

The unlikely Heathen ploughed in more hope then so, In Hieroglyphicall learning, the *Egyptians* set downe the *Axis* of a *Pyramid* for the Soule, and therefore the Figure of their Sepulchers was Pyramidall. The mystery is Geometrical, that as by the conversion or turning about of a Pyramid upon his *Axis*, the *Axis* remaining still the same, there is a Mathematicall creation of a new Solid or Cone, so by the Revolution of a certaine time of yeres about the Soule (the soule continuing still the same in a constant course of immortality) A new body shall arise and reunite againe.

Indeed he that will turne over the Bookes, *De perenni Philosophia*, will finde that these Heathens did beleive not onely this, but the greatest part of our divinity more then we our selves doe.

Angelus, Strabo, Engolin.

I am induc'd to beleive that without any further subtilty or arrogancy of dispute, there is an invincible argument for

the thing secretly imprinted in the Instinct and Conscience of the Soule it selfe, because 'tis every good man's hope that it shall be so, and every wicked man's feare that it will. And that at least a parcell judgement may presently be pronounced upon his *wandering Soule*.

However the opportunity of this part of Scripture doth not so directly call upon me to any such kinde of Controversie. Indeed I would be taken to be so secure of the Soules Immortality, that I am going about to leave the Body it selfe in a very faire Condition of Incorruption. And I see not but that it may very well suite with the Immoderations of the time to advance up the Immortality of the Body, when men have so little to doe as to raise suspicions upon that of the Soule.

The Jewes commonly expresse Resurrection by Regeneration, or growing up againe like a Plant. So they doe in that strange Tradition of theirs, of the *Luz* an immortall little Bone in the Bottome of the *Spina dorsii*; which though our Anatomists are bound to deride as a kind of *Terra incognita* in the Lesser world, yet theirs, (who know the Bones too, but by Tradition) will tell ye that there it is, and that it was created by God in an unalterable state of incorruption, that it is of a slippery condition and maketh the Body but believe that it groweth up with, or receiveth any nourishment from that. Whereas indeed the *Luz* is every wayes immortally dispos'd, and out of whose everliving Power fermented by a kinde of dew from Heaven all the dry Bones shall be reunited and knit together, and the whole Generation of mankind recruite againe.

There is a better temper and holding a more lawfull correspondence in that Rite of theirs, which of old they observed, and still doe at their Funerall Celebrations.

It is thus taken notice of by their late *Rabbins Leo Modena*, *Nel ritorno dalla fossa, ogn' uno spianta dell' herba dalla terra, due ò tre volte, e se la getta dietro, dicendo quelle parole del Salmo, spuntarano dalla città come l'herba della terra, per segno della resurrezione*. That is, As they returne backe from the Grave, every one of them plucketh up the Grassie from the ground

ground twise or three times, and throweth it behind him, saying those words of the Psalm, (*they shall flourish out of the City like the grasse of the Earth*) in token of the Resurrection, &c. *De gl. riti Hebraici di quæsti tempi Part. 5. Cap. 7. num. 4.*

In some places they say these very words of the Prophet here, *Your Bones, &c.* The Rite is very proper, as to shew that the dead are not quite pluckt up, but only cut down like a flower, which at the returne of time reinforcing from its root and stocke, springeth up againe.

But if our Bones are to flourish like an Hearbe, we have a surer word of experience from the Fact. If a vegetable can be call'd up out of its ashes, there is a stronger pretence to our urnes.

The Grounds of Chemicall Philosophy goe thus.

That *Salt, Sulphur, and Mercury*, are the principles into which all things doe resolve. And that the Radicall and Originall moisture whereby the first principall of *Salt* consisteth, cannot be consumed by *Calcination*, but the forcible tinctures and impressions of things, as Colour, Taste, Smell, nay and the very formes themselves are invisibly kept in store in this firme and vitall principle.

To make this good by the Experiment, they take a Rose, Gillyflower, or any kinde of Plant whatsoever. They take this Simple in the Spring time, in its fullest and most vigorous consistence. They beate the whole Plant in a Mortar, Rootes, Stalkes, Flowres, Leaves and all, till it be reduced to a confused Masse. Then after *Maceration, Fermentation, Separation*, and other workings of Art, there is extracted a kind of Ashes or Salt including these Formes and Tinctures under their *Power* and *Chaos*. These *Ashes* are put up in Glasses, written upon with the severall names of the Hearbs or Plants, and sealed Hermetically, that is, the mouth of the Glasse heated in the fire, and then the Necke wrung about close, which they call the *Seale of Hermes* their Master.

When you would see any of these Vegetables againe, they apply a Candle or soft Fire to the Glasse, and you shall pre-

sently perceive the Hearbs or Plants by little and little to rise up againe out of their Salt or Ashes in their severall proper Formes, springing up as at first (but in a shorter time) they did in the Feild. But remove the Glasse from the Fire, and immediately they returne to their owne *Chaos* againe.

Christoph. Langen,
L. 5. N. 9.

And though this went for a great secret in the time of *Quercetan*, yet *Gaffarel* saith, *A present ce secret nest plus si rare; car Monsieur de Claves un des excellens Chimistes de nostre temps, le fait voir tous les jours, &c.* that now 'tis no such rare matter, for *Monsieur de Claves*, one of the most excellent Chimists of these dayes, useth to make shew of this at any time.

And therefore heare the word of the Lord, *o you dry bones; Come from the foure winds o breath, and breath upon these flaine that they may live, Ezek. 37.*

O Earth, Earth, Earth, heare the word of the Lord. Thy dead men shall live, with my dead body shall they arise; Awake and sing ye that dwell in the dust, for thy dew is as the dew of hearbs, and the Earth shall cast out the dead. Esay. 26. 19.

And that it is indeed a well enough proportion'd embleme, The Author which I quote hath endeavoured to expresse with more elegancy then I lookt for.

Mathew Elefanti
Hieromonachus, Gr.
MS. in Arch. Ba-
roccian. Bib. Bod.

His Title is, *Τὸ βάλειν τὸ ἐσθλὸν ἐν τῇ τοῖς μνημοσύνοις τῶν ἁγίων κακοκινημάτων καὶ ἐν ταῖς τῶν ἁγίων ἱεραῖς τελεταῖς.* that is.

What is the meaning of the boiled Corne at the Commemoration of these that sleepe in Christ, and at the Holy Mysteries of the Saints?

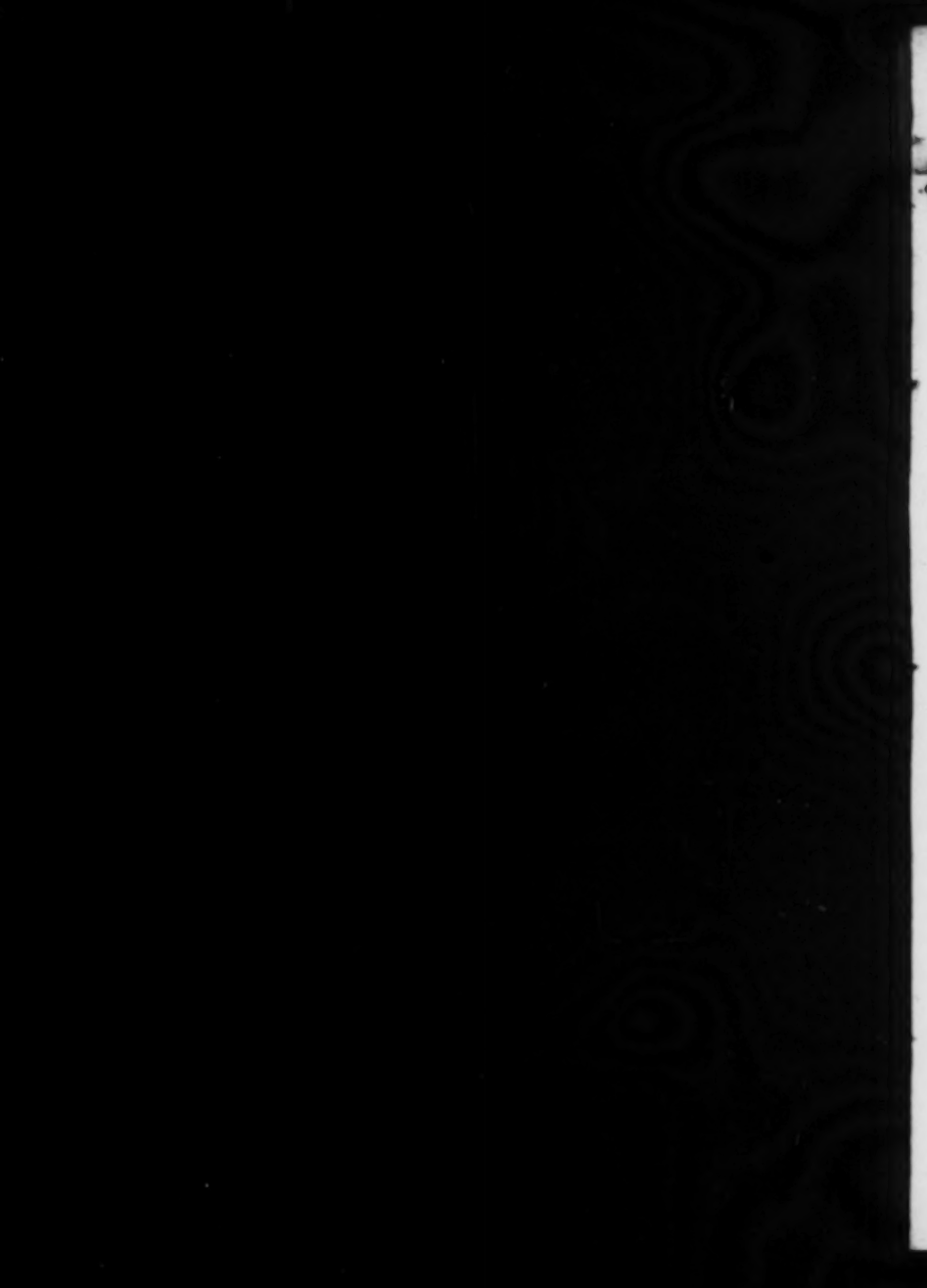
To which, he is not content to make a Man come downe, and compare with all the little moments belonging to an care of Corne; But he would have you know too, *καὶ γίνεται αὐτῆς ζωὴς τοῖς κόκκοις ἢ νεύροις, καὶ θάνατος τέκε πατρὶς ἀναστήντων. Καὶ οὗτος ὅτι τῇ γῇ τῶν ὀστέων ὁ νόμος, αὐτὴ μὴ γίνετα νεκρὸν, τὸ βρέθος δὲ πλάσσειται. ἂν ζῇ, ὡς μορφεται. Καὶ σκόπη μοι τῆς ἐσθλῆς τὸ θαύμα λαβύτη μόνον τὸν κόκκον, ὅθεν πηγὰς ἀναδίδουσι. ὁθαρίντα δὲ καὶ χύμας ἀναδίδουσι κρίνοντες, οὗτος ποικίλα τὸν κόκκον ἡμαρτίζουσα μέλη, ἀρὲς ἡμετέρας ταῦτα εἰκὼν τῇ μυκτικῇ τῆς ἡμῶν ἀναστάσεως; That death here is manifestly both the Father and the Mother of Life. The Earth labours not after the ordinary way of a woman in travaile. Her infant Corne is not quickened except it dye, should it live still, it could not be formed in the wombe. And consider with me the miracle of these throwes. The Earth onely receiveth but the bare Corne, and restoreth it againe by corrupting it, and delivereth it up in a much better fashion then it took it in, habited anew at to all respects of appointment in the parts. And can we receive a more forcible impression of argument for our owne restoration, then from this example.*

The Author saith yet more, *πῶς ἐν ἀπύτοις τέτοις ἐξ ὧν κόκκον ὁθαρίνεται ἢ γένεσις, τέτο τῆς ἀναστάσεως οὗτα πολὺ θαυμαστότερον. τέτο καὶ ἐξ ἐλαβεν ἡ κτίσις νεκρὸς ἀναδίδουσι, τέτο δὲ ποικίλας ἀνδ' ὧν νεκροὶ δύνανται ἀναγίνεσθαι κόκκον ἐμβάλλεται. ὡς τῆς τῶν ἀπίστων ἀνηκίαν φρενοβλαβείαν. βλεῖται καὶ γῆν γαργῶν ἀποδιδόντων αὐτὴν παράλαβε, τῷ κτίσι δὲ πάλιν ἀποδίδων ὡς αὐτῇ παράδωκε, τῶν ἀδυνάτων ἢ διατί-*

707 TUL.

And how should all these stalkes grow up from one graine





of corne, and that as good as dead? The wonder of this is farre above that of the Resurrection of our bodies, for then the Earth giveth up her dead but one for one, but in the case of the Corne she giveth up many living ones for one dead one. O the intolerable madnesse of unbelieving men! They see that the Earth giveth up to the Husbandman that which it received not, and should it be accounted among the impossible things that the same Earth should surrender up (to the Creatour too) that which she hath received in pawning? *Tuūm āgē, &c.* as the Author goeth on.

Here (though the opportunity seeme to be very fairely offered) I avoide to gaine any reputation towards the Resurrection of our Bodies from that parcell Rising of Legs & Armes, &c. which useth to be scene and beleived at a place in *Egypt*, not farre from *Gran Cairo*, upon Good Friday and the Eve of that.

'Tis true indeed (if the thing it selfe be so) that in this case too our Bones doe flourish like an hearbe, for those little Resurrections are not scene to rise, but risen.

And so like *Limmes* of Immortality they spring up from the Earth, as they did from that other *Deadnesse* of their Mother's wombe.

We our selves grow thus up too like the *Grasse* of the Field; we are not scene but found to doe so.

'Tis so with these *fore, running parts*. If you draw neare to touch a head or a legge, you shall perceive no more of this Resurrection for that time, but if you give backe, and leave the *Miracle* to it selfe, you shall presently finde it more a man at your returne.

Because I meane to make no more use of this wonderfull prevention of those that sleepe, then what I first pretended to, I shall be bound to trouble you the lesse with any much repetition of the particulars. You may finde a competent store of this matter in *Camerarius* his *Historicall Meditations*. C. 73. of the first Century. I will adde to that this onely out of *Simon Goulartius*, from the Relation of one *Steven Duplais*, an eye-witnesse, & a man of very good and sober note in his acknowledgement.

Sim. Goulart. Histo-
ire: admirable. T.
2 fol. 32. 34. 35.

Il me disoit d'avantage avoir (comme aussi firent les autres) touché divers membres de ces resuscitans. Et comme il voulut se saisir d'une teste chevelue d'enfant, un homme du Caire s'escria tout haut, Kali, Kali, ante materasde, c'est à dire. Laisse Laisse, tu ne sçais que cest de cela. i.e. And he told me more- over that he had (and that others had done so too) touched divers. of these rising Members; And as he was once so doing upon the hairy head of a Child, a Man of Caire cryed out aloud, Kali, Kali, ante materasde, that is to say, Hold, Hold, you know not what you doe.

That which seemeth to be wanting to the Authority of this strange thing is, that there should be no ordinary memory (none at all I can meete with yet) of the matter in any of their owne Bookes. That in the Greeke Liturgies out of the Lesson for the time, I know not how to make reckoning of, as enough to this purpose. In any other Bookes of theirs, and some likely ones too, I meete not with any notice at all. And yet as to that I can retort this answer upon my selfe, that a thing of so cheape and common beleife amongst them could not fitly be expected to be written out as a rarity by themselves, and sent forth into these unbeleiving Corners of the world. Which though it may passe for a reason why there should not be any such common report of the thing, yet leaveth me scope to thinke, that there is some speciall mention of it in the Arabicke or Copticke Histories, which when it shall be met with, if it be found to referre up the Wonder to some excellent and important Originall, it will the better defend this matter of Fact, from the opinion of imposture.

Indeed the rising of these armes and legs otherwise is but an ill argument to be used for the Resurrection of our Bodies, for 'tis easier to beleive this, then that.

The Arabicke Nubian Geographer telleth of a place in *Egypt* called *Ramal Alefinam*, or the Sands of *Tsinem*, *ובחא מ'רן מן מ'את אללה סכחאנה ור'ך אנה יחד אלעם פי'רן פי' הרה רמאל סכעת מ'אם פי'ער חנרא עלאם פ'ארן אללה* that is, *Where there is a great miracle of the most Glorious God. And it is, that if you take a bone and bury it in these Sands*

Sands for the space of seven dayes, by Gods permission it shall turne into a very hard stone, &c. Clim. 3. Part. 3.

And what if all our Bones were buried in these Sands? As if God were not able even out of those *Stones* to raise up *Children unto Abraham*.

If the *Phoenix* of *Arabia* should prove to be an *Utopian* Bird, (as I will not now suspect after such a size of Apostolicall Authority, and so sufficient a countenance given to that) It will be enough for us that the *Swallowes* know their time too (as well as the *Störke*) and after such a manner as if they knew (or at least would have us to know it) ours too.

These at the beginnings of Winter use to fall down in heaps together into the dust or water, and there sleepe in their *Chaos*, till hearing the voice of returning nature at the Spring, they awake out of this dead sleepe, and quicken up to their owne life againe.

A commentatour upon the *Corinthians* to this fifteenth Chapter, affirmeth that he himselte found a company of *Swallowes* lying dead under an old Table in a Church at *Wittenberge*, which for want of the naturall time of the yeare, were by an artificiall heate recovered unto life againe.

Georgius Meier.

CHAP. XXVIII.

Matth. 3. 4.

And the same John had his Raiment of Camels haire, and a Leatherne Girdle about his Loines, and his meate was Locusts and wild Honey.

THE rest is plaine enough, but for the *Locusts* there hath beene a great deale of unnecessary Criticisme devised, & as it falls out to make the word in a worse case then it was before, *Aphis* is the word, and it can signify nothing here but *Locusts*, and the question needs not to be whether these be mans meat or no, it is certaine that the Jewes might eat them by the

S a

law

In Dioscorid. Lib.
3. C. 46.

law of *Moses*, Lev. 11. 22. And *Mathioli* upon *Dioscorides* saith that this was the reason why *John Baptist* made use of them as a strict observer of the Law.

But that they are eaten in the East and elsewhere, you may see *Kerstenius* his Note upon an Arabick Translation of *Saint Matthew's* Gospell. And *Iohn Leo* in his Description of *Africa*; But that which is here to the purpose is the note of *Agatharchides* in his Tract upon the Red Sea; where he speaks of the *Acridophagi*, or eaters of Locusts. He saith, *Βεχχίταις τὸν ἄνθρωπον ἰσσοὶ δὲ τοῖς ὄφιοι, μὴδὲ δὲ ἑξάνιοι. That their habit of body is thinn and meagre, &c.*

So *Cleons* Note of the Country people of *Fes* in *Africa*, will be fit to the matter. It is in his last Epistle to his Tutor *Latomus*, towards the latter end.

Nova de Bellis, nihil ad Brabantinos neque enim strepitum armorum audietis, alius est Exercitus quem Deus his regionibus immisit; paucis ante diebus Fes vidisset Cælum obduetum locustarum agminibus, quæ hic non solum saltant, sed avium ritu volitant. Jam coram video minas priorum prophetarum, multis in locis Noctæ nostræ sata perdunt universa, bellum strenuè cum his gerunt rustici. Nam plaustra plena Locustis advebunt Fesam, nam hos hostes vulgo hic comedunt, Ego tamen sum tam delicatus, ut malim perdicem unam quàm locustas viginti quidd totam hanc regionem gens locustica devoravis. i. e. I can tell you in newes of warres, but not like yours in Brabant; No noise of weapons here, 'tis another kinde of Army which God hath sent into these Coasts. Within these few daies you might have scene the whole Heaven clouded over with Troopes of Locusts, such as doe not hoppe about like your Grasshoppers, they fly here like Birds. Me thought I saw here fulfilled in mine eyes that of the old Prophets. In many places they will destroy you all the Corne in one night. The Country people fight very stoutly with these Locusts, they bring them home by whole Cart loades to Fesse, and then eat these enemies when they have done; but for my owne part I am so tender palated that I had rather have one Partridge then twenty Locusts; for that these Locusts have devoured this whole Country.

Vis. English.
Henaracren.

And

And this indeed was the thing to be spoken too, for as the
coursenesse of the Raiment, so the *slenderneffe of the dyer* is e-
 quilly to pretend towards a rigid and austere condition of life.
 And as to this sence I shall make you this new Note out of an
 Arabicke Commentary upon the *Alcoran*. The Tradition is,
 אנה טר דחו טפל בצניאון פרעוה אלי ארלעב פלאר מא
 לרעב חלקת

כתאב
 אברהם
 Com. Arab. MS. in
 Alcoran & vernac
 Cistern.

That John the Baptist, when he was yet a Child, being in
 company with some of his fellowes, they aske him to play with
 them, but he said unto them, I was not created for sport.

CHAP. XXIX.

Jsa. 13. 22.

And the wild Beasts of the Islands shall cry in their desolate hou-
 ses, and Dragons in their pleasant Palaces, &c.

Was spoken of Babylon, and the Prophecy is fulfilled.

A Dayes journey from hence (saith Benjamin Bar Jona in
 his Itinerary) is Babel, הקרמונה הרבה, חומ
 וחי מהרש שלשים מילין ברחובותיה וערין ארמון נבוכד נצר
 סם הרב ויראים בני אדם ליוכנס כי מפני החששים ועקרבם
 שיש בחוכר i. e. This is that Babel which was of old, a City
 of thirty miles in breadth. 'Tis now laid wast. There is yet to be
 scene the Ruines of a Palace of Nebuchadnezzar, but the Sonnes
 of men dare not enter in for feare of Serpents & Scorpions which
 possesse the place,

Now you may read the rest of the Prophecy.

V. 19. And Babylon the Glory of Kingdomes, the Beauty of
 the Chaldee Excellency, shall be as when God overthrew Sodom
 and Gomorrah.

V. 20. It shall never be inhabited, neither shall it be dwelt in
 from generation to generation, neither shall the Arabian pitch
 his Tent there, neither shall the Shepheards make their fold there.

V. 21. But wild Beasts of the Desert shall lie there, and their houses shall be full of dolefull Creatures, and Owles shall dwell there, and Satyres shall dance there.

CHAP. XXX.

Luk. 15. 10.

Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth.

THese words of our Saviour will sound the lesse strange to you, if I helpe you to a counterchange of Eastern Expression.

Would you thinke that in Heaven it selfe, whither when we come all teares shall be wiped from our eyes, there should now be weeping and mourning for the dead in sinne because they are not. 'Tis a Tradition firmly received by the Jewes, and from them derived to the Mahumetans.

In an Arabicke Manuscript of theirs this answer of God to Moses, is found *כֹּסֶם יֵאֵלֶּה מֹשֶׁה* O Moses, &c. Even about this Throne of mine there stand those, and they are many 100 *יִבְכּוּ עָלֶיךָ* *אֲנִי מִרְעִיבִין מִן רֵיחַ אֲדָם* that shed teares for the Sinnes of Men.

*I ih. quest. Arab.
MS. a Gaul. citat.*

If there be teares and sorrow in Heaven for one that is gone astray, how much more ought there to be Joy over a sinner that Repenteth?

And our Saviour was not the first that said it.

*R. Caimbi. in Isai.
57. 19.*

The words have a reflexe upon that old position in the Hebrew Divinity. *גְּדֻלַּת כְּעָלִי הַשּׁוֹבֵחַ בְּצִדִּיקִים גְּדֻלַּת נְבוֹרִים* i. e. That a Repenting man is of greater esteeme in the sight of God, then one that never fell away.

This is the meaning of that expression, *more then ninety and nine just persons that need no repentance,*

Their Elders talke higher yet of this excellent virtue. Saint Austin might have return'd another answer to him that aske him

him what God imploy'd himselfe about before the world was made. He was making Hell? No such matter.

The Doctours in the Talmud say, *He was creating Repen-*
tance, or contriving all the wayes how he might be mercifull e- Talmud in Ioma fol. 36.
nough to the Man he is so mindfull of, and to the sonne of Man
so much regarded by him.

They say more, *That one day spent here in true Repentance,*
is more worth then Eternity is selfe, or all the dayes of Heaven in
the other world.

CHAP. XXXI.

Isay. 57. 15.

For thus saith the High and Lofty one that inhabiteth Eterni-
ty, whose Name is Holy, I dwell in the High and Holy Place,
with him also that is of a contrite and humble spirit, so reviv-
ing the spirit of the humble, and to revive the heart of the con-
trite ones.

BUt will God dwell upon the Earth, the Heaven of Hea-
 vens cannot containe him. How much lesse this House
 which we have built?

All things are full of God. He is therefore called in the Ho-
 ly Tongue, חמקום Hammakom, the Place. Or that Fulnesse
 which filleth All in All. God (as the great Hermes) is a Cir-
 cle, the Center whereof is every where, and the Circumfe-
 rence no where. *If I climbe up into Heaven thou art there, if*
I goe downe to Hell thou art there also.

Nor is He present onely to these reall Capacities of Earth
 and Heaven, but even also to those Imaginary spaces of incom-
 prehensible receipt and infinitely extending. He is there
 where Nothing else is, and Nothing else is there where He is
 not.

But then are we to thinke, that we men have his Company
 but as the Devils have, *to tremble at.* No! The Cry there is,
What

What have we to doe with thee thou Sonne of the most High? Not so here, but why art thou so farre from me o my God. Pl. 10.1. The Finger of God is there, as in the Plagues of Egypt. Exod. 8. 19. But his Right Hand is here. Psal. 20. 6. They have God Almighty, we. All-sufficient. There He is a consuming Fire. He. 12. 29. Here Immanuel, God, not against but with us.

Therefore it is that though He were here before, yet upon our occasion He is said to bow the Heavens and come downe.

He was seene at Moria. At Peniel Face to Face. Gen. 22. 30. The Patriarch Abraham invited him to Dinner, and He lay at Lor's House all Night. Jacob wrestled with him at Mahanaim, & got the better, and would not let Him depart except He blest him. He past once by Mosca in the Cleft of the Rocks. He met him often at the doore of the Tabernacle. He wandred with his People in the Wildernesse. When the Arke stood still, so did He. When the Arke set forward He also was spoken to to arise. Rise up Lord, (the Leader said) and let thine Enemies be scattered. Numb. 10. 35.

To allow for all this we are to take knowledge of some considerations, according to which it may stand with the divine Immensity to be as differently present in some places, as alike in All.

We can doe no better then rest our selves upon that ancient and well advis'd of distinction delivered in the Schoole.

God (saith the Master) by his presence, power, and Essence; immutably existeth in every Nature and Being, indetermin'd by Circumscription or definition; He is otherwise and more excellently present with Saints and Holy Men, by his Grace and Holy Spirit. But most of all and most excellently present by Union Hypostaticall, in the second person in whom the Fulnesse of the Godhead dwelleth bodily, &c. 1 Dist. 37.

To these three Molina superaddeth the fourth and fifth difference, the one per peculiaris signa, giving instance in Jacob's Ladder; the other whereby God is present, Cum Conciliis & Summis Pontificibus.

But these differences are written upon as supernumerary by

Nazarini

Nazarim, Gonzales, &c. The two being indeed but one, and that no other then the second of the three whereby God is present by his Grace and Holy Spirit.

By *presence, power, and essence*, the Doctours generally mean; by the first, an appropinquity of Vision, that all things are open and naked unto his sight; by the second, an Approximation of power, that He worketh in, and ruleth over *All*; by the third, an Indistance of his *Being* to all things whatsoever, of *Actual* or *possible* existence.

Thus God is intimately and indivisibly present with all and with every thing. Nay thus He is also present with *Nothing*, (if so we are to call that vast Receipt without the Universe comprehending infinitely this *created Nature of Things*) which needing not to be argued from any actual operation or conserving causality sufficiently followeth the Nature of *Immensify*.

'Twould imply a Contradiction to say he could be actually present with that which is not, or with that which shall be, before it is, yet not to say that He is there where Nothing else is, or shall be but himselfe, is to say he is not Infinite. Nor is it otherwise answered by those Doctours which pretend to the contrary sentence; for though they cannot be gotten to say that God is present without, yet they confesse He cannot be comprehended within the *Universe*, making all up with a *Negative Extra*, and *Potentiall existence*, as to no purpose they may be seene, in 1. *Thom. q. 8. & 1. Sent. dist. 37.*

Gonzales dist. 19. uncted.
Bonavent in 1. Th. q. 2. 2.
Alex. Hal. 1. q. 9. Memb. 5.
Capreol. in 1. dist. 37.

Relating to this first Respect of *Presence, Power, and Essence*, we say that God equally disposeth of himselfe to all things and men, and that he cannot thus be more in one place then another.

But the Respect of Grace and Spirit superinduceth a Speciall influence and Immediation of blessings, and imprinting the *Nature* or *Being* whatsoever with a much more intimate and more excellent Relation. Thus God is said to be nearer to this man then to that, more in one place then in another. Thus he is said to depart from some and come to others, to leave this place & to abide in that, not by Essentiall application of himselfe,

selfe,

selfe, (much lesse by locall motion) but by Impression of Effect. It may be said of all places, *Deus hic est*, God is here. But of some, as Jacob of his Bethel, *Verè Deus hic est*, Truly God is in this place. *Verè* that is, saith Saint Bernard, *Certius & Evidentius*, by a more evident and more effectually presence. With just men, saith he, God is present, *in veritate*; In deed, but with the wicked, dissemblingly. ('tis the Fathers expression) *in dissimulatione*.

As he is to all & in all places, he is called in the Holy Tongue, *Jehovah*, He that is, or Essence; but as he useth to be in Holy places he is called *Shecinah*, that is, He that dwelleth or presence.

And this *Shecinah* is taken by some of them (as R. Menahem) for the presence of the *Messiah*, by others for the *Ruach ha-kodes*, or presence of the Holy Spirit; as the *Chaldee Paraphrast* upon Gen. 45. 27. And so the *Hebrew Schoole* maketh even with ours, for *Jehovah* signifyeth the first member of the distinction for Presence, Power & Essence; *Messiah*, for the Last or Hypostaticall union; and the *Holy Spirit* for the second. Indeed the most generall and constant sence of this word *Shecinah* to the Jewes, meaneth still a more intimate application of the presence of God to such a Person or Place; then that of his common and equal Abode. He is said to dwell there (saith Maimon) where he putteth the markes or evidences of his Majesty and presence. And he doth this by his Grace and Holy Spirit. Therefore Churches are said to be the Houses of God, and good Men the Temples of the Holy Ghost.

This is the Reason why *Michael* the Archangel is called, **מִיכָאֵל** *Princeps facierum*, or the Prince of the presence, in the Booke of *Zorobabel*; for in their account he is so neare to the King of Heaven, as to be admitted to sit down by him, and register the good Acts of the *Israelites*.

'Tis in his power also to blot them out againe as occasion shall be given him. *Talmud. in Chagigab. fol. 15. a.*

As to the respect of Gods applying himselfe to a person, they have an old saying, **הַשְׁכִּינָה שׁוּרָה עִם הַעֲנָוִים וְהַשְׁפָּלִים וְנִמְקָה מֵעֲנָוִים וְנִמְקָה מֵעֲנָוִים** That the *Shecinah* will dwell with the meeke and Humble Men, but flyeth away from the proud and angry. Which seemeth to me to cast a light upon those word

words of Saint James, C. 4. 6. God resisteth the Proud, but giveth grace unto the Humble.

The Greeke is, *αὐτὸς ἑαυτὸν ἐν ὅπλῳ ἀνίσταται ὑπὲρ τοὺς ὑψηλοὺς*, God sets himselfe in array against the proud. The words are quoted out of Prov. 3. 34. The Syriack translation whereof is *decurbabit, He will cast down*, but the Chaldee is, *illusores propellet*, that is, He will cast the proud or scornfull men farre away out of his sight, but giveth Grace to the humble, that is, draweth neare unto them and dwelleth there by his Grace and Holy Spirit.

And thus also you may the better understand the word *κατανοησας*, in the verse before going, where the Spirit that dwelleth in us is said to *lust to envy*.

One of the wise sayings of Ben Syra is, *מִן הַלֶּחֶם וְהַמֵּלַח* &c. *Mitte panem inum super faciem aquarum, & super aridam, & invenies eum in fine dierum*, i. e. "Cast thy Bread upon the face of the Waters, and upon the dry Land, and thou shalt finde it in the end of dayes."

To this the Perush or Exposition saith, *לֵךְ עִמָּךְ* &c. *Let thy Table alwayes be prepared for whosoever comes, that thou mayest be accounted worthy to have the Shecinab rest upon thee*. So that they account God will dwell with such a man as keepeth good hospitality.

They say also, that the Shecinab will not rest upon a sad or sorrowfull man, but upon a wise, a valiant, or a rich man it will. And many like recesses they have to this purpose, capable enough of a good construction.

As to the other respect of Gods application of himselfe to a place, The Son of Halaptha said, *Wheresoever 2 or 3 are sitting together and conferring together about the Law, there the Shecinab will be with them*. 'Tis the meaning of our Saviour, where he promiseth, *Wheresoever two or three are gathered together, there am I in the midst of them*. As if he had said, The Shecinab shall be there, or there I will be by my dwelling presence or speciall exhibition of my selfe by signes of Blessing and Grace.

In other places he is only said to be, but in Holy places to be wonderfull. Psal: 68. 35. *The face of God is every where alike,*

alike. *Quo fugerem a facie tua*, said the Psalmist? *whither can I fly from thy face?* He said not *quo fugerem*, &c. *whither shall I fly from thy Back parts*, for these are more visible in one place then another. 'Tis *there*, as every where *The Lord*. But *here* the Lord mercifull and gracious flow so anger and abundant in goodnesse and truth.

Therefore euen the most high thus dwelleth in Temples made with hands, and though Heaven be his Throne and Earth his Footstole yet we men can build him a House. A House of prayer (as it is called) unto all Nations. And this is the place where his Honour dwells. We say it againe not more essentially here, but more graciously, *Et exierit de templo spiritus sanctus* &c. as the blessed Maximus, by the Grace of his holy Spirit. *Et in anima sua exierit de templo dei uisibilis*, which though not seene by us, is yet alwayes resident in the Holy Church.

S. Maximus My-
stagog. cap. 24.

So the Apostolicall forme of consecration (as we receive it of the Metaphrast.) *May it please thee mercifull God that thy most holy spirit may inhabit in this House which we have built in thy name &c.*

The presence of this Holy Spirit applying to the Place consecrate by a secret and invisible kinde of incubation dischargeth it of all those black incumbrancies which the Prince of the Aire might intrude upon it, and bringing it under the shadow of the Almighty, exalteth it to a Reverentiall state of holinesse and Divinity, which intermixing with that Space and Site of Ground, not by grosse adharence, but by Energeticall Communion, induceth a Nature and condition, apt to quicken and assure devorion, and dispolet the Acts there done to more Illustrious and infallible effects of blessing and successe.

In regard unto this great and glorious presence, I am moved to reflect upon two principall inconsiderations. The singularity of some, and the irreverence of almost All. The first is theirs who preferre the *Barne* before the *Church*, as if God would be more at home in their out-houses then in his owne dwelling Mansion. He heareth indeed whatsoever prayers, wheresoever made, but his cares are said to be arrest and in-

tent only to those that are made in this place. I know that our Father is to be prayed to in secret, but that is that he is not to be prayed to in the *Corners of the streets*, that is those ends and corners of the streets where the Gates are, as the *Asiaticke* very well rendereth. For the *Easterne* fashion is to have a Gate almost to every street, so that these Corners of the streets where eminently open and the fittest places that could be chosen for one to pray in, that did it therefore that he might be seene of men.

The King *Herakiah* was heard upon his bed, but his prayer, what was it, but that he might goe once more to Church? *2 Chron. 10. 5.* And even then though in that extremity, he could not goe up into the house of the Lord, yet at least he turned himselfe in his Chamber that way, supplying what he could not doe by bodily remotion with holy *Extasie* and transportation of minde.

But the greatest fault is committed by those that come, for as we demeane our selves, 'twere much better for us not to be there; or if we be, that God himselfe were away. How unreverently we enter and depart and yet how *fearfull* is this place, But in the *Businesse* it selfe, how most unseasonable we are and strangely impertinent? By the *Constitutions* called *Apostolicall* the Deacons charge was to over looke the people *ut utis et dicitur in vespere in yarden in vespere that no man whisper- ed, that no man laughed, nay that no man so much as nodded his head, or twinkled his eye. Tu vero* (saith Saint *Ambrose* to his Virgin) *in ministerio Dei, iustes, excreatus, abstine, he would not suffer her in time of Divine service no not to cough, or to spit aloud.*

Intead of any such severe appointment, we sit like those in *Chrysostome*, *κατακλιμένοι, κατακλιμένοι, strutting, yawning, and benumm'd with dulnesse.* And would it were no worfe then so.

Our whole deportment there is so intollerably notorious and desperately prophane that if Saint *Pauls* *Infidell* should come in, he would be so farre from *falling downe and worship-*

ing that he would presently be bound to report, *God is not in you of a truth.* 1 Cor. 14. 25.

Some Christians do more Reverence to the out-side of a Church, then we to the presence of God within it.

Those of *Habassia* if in a journey (though upon the speed) they are to passe by a Church, no man is so unreverent as to sit still upon his horse; *ma dismonsa fin che passe a piede la chiesa & el cimiterio per un grand pezzo,* "but dismounting himselfe (saith *Alvarez*) he walketh on foot till he hath left not the Church only, but the Church-yard also very farre behind him.

Will you take an example from the *Turks*, while it is called to day, and ere yet they rise up in judgement against us.

Their Church behaviour is after this [another] manner. Called to prayers by the *Illah Illahi*, or the voice of him that cryeth (for they have no Bells) they first wash themselves, then, putting off their shoes at the threshold of the Mosque doore, *summo cum silentio discalceati ad instratum pavimentum accedunt, Emamius sive Antesignanus Orationem incipit, omnes sequuntur, & dum fluctis genua alii idem prastant, & illo erecto, ceteri se erigunt & ipsum, vocem attollentem, vel deprimentem, adstantes imitantur, ubi neminem iussientem, oscitantem, deambulantem aut confabulantem invenias, sed summo silentio oratione peracta resumptisque calceis discedunt.* i. e. They draw neare with great reverence to the Pavement

of the Mosque covered over with Carpets, or Mats, as it may. Then the *Emam* or High Priest beginneth prayers and all the Company follow him, and when he kneeleth downe, they do the like, and when he standeth up they do so too, imitating his voice throughout, either in elevation or depression of the Tone, And here you must not thinke to finde any one coughing, yawning, walking or talking, but having performed the service with all possible silence they put on their shoes and depart.

Nay a *Turke*, (a † *Turke* I tell you) should he but scratch his head in time of Divine service would be verily perswaded that he should loose the benefit of comming to Church for that time. But

Viaggio fatto nell
Est. p. c. 26.

Maronite de mo-
ribus Oriental: c.
30.

† Sic vero stabant
in mesquidis suis
humiliter, ut in
illo solo defixi, aut
ibidem succubisse
videbantur, nulla os
sufficit, nullus
screatus, nulla vox,
nullus circumialis
corporis aut respi-
cientis motus &c.
Immo si vel digito
scalpant caput, pe-
vissent sibi precationem
fructum arbitra-
bantur.

Burbeq: Epist. 3.
Ishan: Cottovic.
Istan: c. 4.

But the very *Heathens* themselves will go before us into the Kingdom of Heaven.

Saxo Grammaticus telleth us of the Priest of *Aron* that he had the house of his Idol-God in so much Reverence, that he held it not lawfull for him not so much as to fetch breath in that place, *quo quoties capessendo vel emittendo opus habebat, toties ad Januam procurrerat, ne videlicet Dei presentiam mortalis halitus contagio pollueret*, and therefore as oft as he had occasion so to do, he was to go to the Church doore and doe it there, lest happily the presence of God might receive some pollution from the breath of a man.

Saxo Grammaticus
Hist. Dani lib: 1. c. 4.
fol: 158. ed: 1. Basl:
fol: 159a.

When I think of these things I cannot but remember my selfe of those words of our Saviour quoted out of the Moralities of these lost men (as we reckon the matter) whatsoever you would that men should do unto you, do you the same unto them. But that this should be *The Law and the Prophets*. His other words elsewhere, *It shall be more tolerable for Sodom and Gammorrah at the day of Judgement &c.* put me to as great a stand; What do you tell me of Christians? Get to be Heathens first.

I'll tell you what an Arabick Commentatour upon the Turkish Alcoran hath said *מן חתך אין יוחתך ע' אלנור* *יורד אלנור וחן יומן באללה ואליים אלנור* i.e. *He that desireth to escape (Hell) fire, and go into Paradise, let him believe in God, and the day of judgement, and do so every man as he would be done by.*

Commentar. Arab. Mis. in Alcoran, a M. S. in the Library of the University of Cambridge.

And what would you have these Heathens to be? some of their owne Prophets have said, that *God is the Center of all things, especially of all men.* And as the respect is from the universall merits of Christ. I am sure the lines are all drawne equal, the difference will be only in the application and tendency to this point. The Christian accompts (and justly too) that he moves thither by a stronger and more proper inclination, and yet some have entertained so good an opinion of the Heathens morality and good course of life, that they thinke their case to be not much unlike that experiment in the

the *Stricks* of two bodies moving downewards, which how unequall soever in size and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Center at one and the same time.

But what have I to do with another mans servant? The worst you can say by these men, is, that they have not the knowledge of Christ, but we say we know him, and contradict our selves againe, by doing the workes of our father the Devill. They are blinde indeed, but our case is worse, for we say we see. And which do you thinke is better, not to know Christ, then to have no Cloke for denying him?

You know who said it, that the Christian Religion had beene the cause of all the distractions in these parts of the World, I am sure it hath beene the pretence, and how controlled by private interest, and crooked to ingagements of every ones particular, we may find in all other states as we now see in our owne.

As we make it, Religion is indeed but a politique engine of State, as usefull for the battery as defence, and as equally tractable to the Ruine as to the conservation of a *Commonwealth*, necessary to the turning of affaires here below, but of no concernment to the other world.

If it be any thing else why doth every man professe it to a scope and end of his owne; and never brings in God but by the by? Why do we give the Enemies of God every day new occasion to blaspheme? Why do we come hither to see our Faces in this mirror of the word, and straightway forget what manner of men we were? Breifly why do we live without feare, and die without Wisedome,

There be many other and those horrible accidents of life too, that may convince us to our heads that we are indeed the *only* men almost that are without God in the world but so foule a *Failing* in that only thing too, which can pretend us to be good, even in our owne opinions (and in which the dogges which are to be without (as we thinke) ever did and still do outgoe us, cannot but expose





pose us to the *scorne and derision of him that dwelleth in Heaven.*

Our Saviour himselfe when he went up to *Hierusalem*, Luk 9. 31. *ὅτι πρὸς τὸν αὐτὸν ἰερὺς ἐξέρχεται*, i. e. as one makes bold to construe it, *put on a New Face*, as to goe into the Temple, you may thinke what you will of that Temple, but however you are to know that *there is a greater then Salomon here.*

How we can lay the ground better for the *Heathen*, or worse for our selves, then by neglecting this great point of Devotion, as confidently as we therefore receive the Sacrament it selfe unworthily, I will not say I cannot, Let every man tell himselfe.

That we dare to doe thus before the Angel *Eccles. 5.* 'Tis not possible but such *prayers should be turned into sinne.* Thus, *'Tis iniquity even the solemn meeting.* But take we heed lest we come to know that God was here by his departure from hence, and that voice be uttered out of our Temples, which was once heard out of that of the Jewes, *μισταβάτισμον ἐστὶν αὐτῶν, Mistranslation hinc.*

CHAP. XXXII.

But by my name Iehovah was I not knowne unto them.

Concerning the pronounciation of the *Tetragrammaton* under its proper consonancy of Letters, when, by whom, and in what cases the word *Iehovah* may be uttered, A very sufficient account hath beene already given by the Learned *Buxtorfe, Drusius*, and others.

It may be added, that this thing was not unknowne to the very Heathen themselves, as a Chronographer of *Antioch* quoteth it out of one of their Ancient Divines.

ὁρῶμεν ὅτι αὐτὸς Ὀρφεὺς ἀκούσας ἐκ τῆς μαρτυρίας, ἐξείπη, μή τινα φῶμαι τα Ερμίνων. ὅθεν ἐρμηνεύεται τῇ κοινῇ γλώσσῃ. Βουλῇ. Φῶς. Ζωοδότηρ.

He quoteth Orpheus so say that he heard from the Oracle the

Ineffable Name of God, Hericepeo. And that the interpretation thereof in common speech, is Counsell, Light, The Giver of Life, &c. Ioannes Antiocenus Melala. τὸς χειρογραφίαις λέγει. γ. Libro 3^o Chronic.

To thinke this word to be Greeke, besides the Interpretation here given, the very sound of it is plainly averse. It betrayeth it selfe enough to be of the Easterne Notation, and of the Hebrew to chuse; And yet to bring it home to any one or more words in that Language like it selfe, or especially meeting with the Interpretation made, I could finde no way.

It was obvious to doubt after this rate at the first, but the last resolution that could be made with any likelyhood necessarily determined in some recesses of the Cabalists.

Amongst their Arithmetickall Traditions they have this number of the Name *Iehovah*. קפס *Kepo* or *Kepeo*, which they deduce after this manner.

יהוה

י פעמים י ק ח פעמים ה כה הרי

קכה ו פעמים ו לו הרי קסא

י ק ח פעמים ה כה הרי קסא that is, *Ten times 10. is 100. five times 5 is 25. behold 125 six times 6. is 36. Less 161. Five times 5. is 25. Hare or Heri behold. Kepeo or 186. which is a numerall Hamphorash or expression of the Name of God, & the Oracles meaning of יהוה*

CHAP. XXXIII.

CHAP. XXXIII.

Math. 23. 16.

Καὶ ἀποστέλλουσιν αὐτῷ τὰς μαθήτας αὐτῶν ἐκ τῶν Ἡεροδιαίων, &c.

And they (the Pharises) sent unto him their Disciples, with the Herodians, &c.

Serarius in his *Herod* reckoneth up (if he sufficiently distinguish) ten severall opinions of these *Herodians*, and lastly confesseth that he knowes not which to fasten upon.

It seemed to *Drusius* that they were certaine *Grecians* brought up by *Herod* out of the Desert into the habitable Land, and there by him instituted a *Sect*, therefore called *Herodians* from their Authours name, and from the place from which they were brought, *Dorsians*. For so he rendreth the *Baal Aruch* in *Ἡ* *Herodes Rex adduxit secum Gracos ex deserto, & educavit eos in Terra habitata & fecerunt sectam, vocatique sunt de Nomine ejus Herodiani, & Dorsiani a Loco unde abducti fuerunt.* The Learned *Casaubon*, *Beza*, and others received it upon this trust. But (as the *Master* in these things hath noted already) The *Aruch* there citeth the Tradition of the *Elders* in *Cholin cap. Siluach bakken, five Demissio Nidi*, for it treateth of that Mosaicall precept, *Deut. 22. 6. Thou shalt not take the Damme with the Young.* Concerning which the *Mishna* there saith, *אין נורח, &c.* that the Extent of the Law reacheth onely to birds, and to those onely שמיני מומין which are not prepared. כגון אוזין ותרנגולין שקנו בפרדס. אבל אם קנו בבית וכן יוני חרסיות פטר משירות as *Geese* and *Hennes* which nestle in the Garden, but if they nestle in the House, as the *Herodian Doves*, a man is not bound to let goe the Damme.

Proterius ad Mat.
22. 1 c.
Comment. ad voc.
N. Test. yf. c. 22
Buxtorf. in Lex.
Talmud.

Cholin. fol. 218. b.

The *Aruchs* *Persuor* exposition of the *Herodian Doves*, is, חסלן החרסות הכיא יונים מן המדבר ועל אותם כישב ועשו תרבות ונקראו על שם חרסיות ומאן רתני

רַתְּנִי דֹרְסִיּוֹת עַל שֵׁם הַמְּקוֹם שֶׁתִּבְּרָא מִשָּׁם

i. e. Herod the King brought Doves out of the Desert, and bred them up in the Land inhabited, and they became a Breed, and they were called Herodians from his name, and from the place from whence they were brought Dorians.

So Bartenora and R. Solomons Glosse, and Ramban saith, that they were so called from Herod, because He was the first that bred up דֹרְסִיּוֹת דֹרְסִיּוֹת Doves in the House.

And so the Gemara it self expoundeth the Mishna, fol. 139. 6.

And againe these Herodians are reckoned among the Hens and Geese in Shabba. fol. 155. 6. where the Mishna saith, וְלֹא יִתֵּן מַיָּם לְפָנֵי הַבֵּצִים, &c. They set not water before the Bees, or before the Doves of the Dovehouse, but they set it before the Hens and Geese, and the Herodian Doves. And the Glosse expoundeth as before. The Herodian Doves were of a tamer and more domestick kind then those of the Dovehouse, and 'tis likely too that they were of a rarer and more outlandish breed, especially because Josephus in the description of Herods Pallace amongst other Moments of Gallantry and Magnificence, makes mention of πολλοὶ πύργοι τῶν πολεμίδων ἑμῶν, Many Towers stored with tame Doves. This would not sound so big to us, and 'tis nothing indeed without this understanding that the thing was very rare in Judaea then, and newly brought in by this Herod, a man noted to be of a vast and curious mind.

But what the Herodians were we may partly know by the old Scholiast upon Persius, to these words of the Poet.

at cum

Herodis venere dies, unctaq; fenestra
Disposita pinguem Nebulam vomuere lucerna
Portantes violas, rubramq; amplexa Catinum
Cauda natat Thyneis, tumet alba fidelis vino,
Labra moves sacius, recutitaque Sabbata palles.

Sat. 5. 1.

Herodes apud Iudeos regnavit temporibus Augusti in Partibus Syria. Herodiani ergo diem Natalem Herodis observant ut etiam Sabbata quo die Lucernas accensas & violis Coronatas in fenestris ponunt.

"Heard

Josephus de Pol. Iudae. l. 6. c. 13.

Scholiast. vet. in Persium.

" Herod (saith the Scholiast) reigned over the Jewes in Syria in the dayes of *Augustus*, The *Herodians* therefore observed his Birthday (as the Sabbaths also) setting up in the Windowes lighted Candles incircled with Violets.

The reason of this Honour done to *Herod* was, for that these Jewes beleived him to have beene the Christ, mistaking the *Non deficiet Scepterum* in *Iacob's* prophecy, under which Title of heresie, they are accounted by *Epiphanius* among the Sects of *Judaisme*. But *Epiphanius* should have referred the Faction to *Herod the Great*. *Tertullian* before him delivered the same Tradition, *Lib. de praescript. ad Har. cap. 46. Victori Antiochen. &c.*

And nothing (saith *Casanbon*) seemeth to me to have beene more probably let downe concerning these *Herodians* then this, but his Quotation out of *Drusius* is to be corrected as before.

CHAP. XXXIV.

Esay. 9. 6.

And his Name shall be called Wonderfull.

ANd very well it might be so, not onely for the usuall observed reasons, but for something else too which may be noted anew.

I know'tis enough to fill up the measure of this great Name, that *He was God*, as the Jewell quoted by a Learned Antiquary expresseth Him in the most excellent and short sufficiency. The Gemme representeth the Image of our Saviour in his younger dayes, then when he encreased in *Wisedome, Stature, and Favour with God and Men*. With this Inscription, *T. K. O.* that is, *Tir & Ksirr & Ois*, as the Antiquary tooke it, a Stripling of hopefull note in the *Adacdonicke* Watte. But a Criticke of good worth who had the opportunity (and knew how to use it) of seeing a Jewell of the very same kind in the French Kings

Fulvius Ursinus

Jan. Rutgers. varior. Lib. 1. C. 2.

Archives, judged with others by a better proportion'd rate of sagacity, that the Inscription ought to be read on this manner, I. X. Θ. Iesus Xer⁹ Θ⁹, Iesus Christ God.

But I am not going about to declare his Generation this way, for who can? I meane to tell you how wonderfull *The Sonne of Man* was; and what hapned unto him as he was made like unto one of us.

It will be a moment of that sort which ought to doe, (if it does not) stirre you up to *Wonder*.

It was an accident (if it be to be call'd no more) which fell out at his Nativity, and such a one (if I take the height of it right) as might very well be in company and consignific with *that worke of God, that strange worke, that Act of his, that strange Act which he brought to passe, when a Virgin was to conceive and beare a Sonne, and a Woman to encompassse a Man.*

Gen. 31. 22

Here I must tell you that I meane to deceive his Expectation who thinkes I am going about to give Judgement upon any of my Saviours *Accidents* of life from the Influences of the *Starrs* or *Planets*.

The Starre which guided the Wise men (or as the Saxon hath well enough rendred it, *jungal Whitegan, the Astrologers* or *Astrologically Prophets*) is enough of it selfe to forbid any man this impertinency.

To shew how little those in the Firmament or lower Heavens should have to doe with his matters, he had a Starre of his owne, appointed to another Spheare, and moving by another kinde of motion then those in *their Course*, purposely created for and by *Him*, and made to walke in the Aire, and keepe pace with the *Magi*. It must have beene in the Aire, otherwise it could not have directed the Wise men to the place, as the most Noble *Tycho* hath excellently observed.

Tycho Braheus Nobilis Danus.

It was a Starre because they were Astrologers that were to be guided by it. And it was a new one, because none of the old could have done it, for the *vernicity* of any of those could not have come and stood over the place where the Young Child was.

This

This starre appearing out of order bid a defiance to all the *Persian Astrologie* and let the *Starre-gazers* know, that there was one of *Iacob* now risen, which was not to be found in their *Barbaricke Sphære*. Numb: 24. 29.

Neverthelesse, and though I meane to do as I have said, I will take Liberty to set downe here the Figure of our Saviours Nativity, that is with what Face the Heavens lookt upon the earth at that time asto the *Horizont* of *Bethleem*.

In the *Sphæra Persica* (saith *Aben Ezra* out of the *Musparrans*) there ariseth up in the Face of the signe *Virgo* a beautifull Maiden, she holdeth two eares of Corne in her hand, and a Childe in her Armes, she feedeth him and giveth him suck. &c: This Maiden (saith *Abumazar*) we call מלך אדנעדסא *Adrenedesa*, the pure Virgin. She bringeth up a Childe in a place which is called *Abrie* (the Hebrew Land) and the Childs name is called משיח *Eis* (*Iesum*) *Introduktor*. *lib. 6. c. 1.*

This was enough to make *Albertus Magnus* beleeve that our Saviour Christ was borne in *Virgo*; and therefore Cardinall *Alliac* erecting our Lord's Nativity by his description casteth this signe into the *Horoscope*. But that was not the meaning of *Abumazar*. His meaning was (saith *Frier Bacon*) *quod beata Virgo nata fuit quando Sol esset in Virgine, & ita habetur signatum in Calendario, & quod nutriet Filium suum in Terra Hebræorum. That the said Virgin was borne the Sun being in that signe, as also we have it set downe in the Calendar, and that she was to bring up her sonne in the Hebrew Land.*

But according to the received Tradition of the Church, our Saviour was borne the 25 day of December at midnight in the yeare of the world 3967. The Circle of the Sun was 9. and of the Moone 1. &c.

Therefore

to weepe, but never once to laugh, much lesse, that *Saturne* with *Venus* could make him to have a mole in his Face. He quoteth *Iosephus* for these two last accidents, but you will not finde it there. That excellent Author giveth indeede a very grave & honourable Testimony of *Iesus Christ*, in the 4th of the 18th booke of his Antiquities, but without any such mentions as these.

But still I do but hold you in hand.

That which I may lawfully and innocently observe in the Scheme of our Lords Nativity concerneth thus.

First the ☉ of Righteousnesse was very fitly borne in *Libra*, the signe and Constellation of Justice. Next to this the Redeemers *Horoscope* was quite contrary to that of the World. The Ascendent of the Creation was *Aries*, for the World was created in the Spring, as to the position of *Iudea*. I cannot stay to prove it here, I have done it elsewhere.

But much above all this there fell out at this time a Conjunction (the greatest that can be) of the 8 and 9 Spheares in the Head of *Aries*. From whence it will follow that where-as at the beginning of this world the *Asterismes* were all out of their proper places, (it pleased God to have it so) now at the *resurrection* of the world, they were all found in their owne divisions. It is an *appearance* of that kinde which nature can shew the World but once. The same Figure of the Heavens never could before, nor never can fall out agen, unlesse the World should unreasonably last against all Christian expectation, by the most moderate Account, for if you cast about the slow Revolution of this period, it will trouble you to call these or almost any other the *latter dayes*.

The period according to some is to finish a Circle of 30, if not 40 thousand yeares.

This great yeare began at our Saviours Nativity, but for any man to expect that it should ever have an end, as to us and this World, cannot be thought of, but upon grounded Atheisme and absurdity.

I have onely one thing here to confesse, that this figure of our Saviours Nativity is erected according to the *Dionysian*

rate of account, which useth to be called *Vulgar initium annorum Domini*. The vulgar Epochs of the yeares of Christ, but demonstrated to be false (as they themselves doubt nor) by *Mercator*, *Christmannus*, *Joseph Scaliger*, *Sesbus Calvinus*, *Susyga* the *Polonian*, and others, Masters all in Mathematicall Chronology; some of them demonstrate that this *Era* is false by one yeare, some by two, others by three, the *Polonian* by foure, and some others by five. But when I saw that there could be so many true Accounts, I thought it best to sit downe and abide by the old false one, as well in reverence to the Tradition of the Church, as for the rare appearances in the Scheme it selfe, sufficient of their owne strength to evidence, that this was the time both for the yeare and day, though reason and Tradition should pretend against it.

And because there be some (and some too that know not why they do it neither) who continue to call in question the Antiquity and truth of this day, I will put in a little more weight into their Scale who have very well assured this matter already both by *historicall* tradition and *Mathematicall* demonstration.

That which I meane to superadde first, is an Apostolicall Canon, as I finde it in *Joseph the Egyptian's Arabick Code* וְאֵן תַּעֲשֶׂינָהּ עֵד מִלְּאֵד אֶלְסִיר אֶלְסִיָּהּ פִּי כֵּר סִנֵּה פִי אֱלִיִּים אֲדִיר פִּי נֶלְ וְהוּ אֱלִיִּים אֶלְהָאֵם וְאֶלְסִירִן מִן שִׁד כְּאֵן אֲדִיר לְאֵר לְאֵר דֵּם אֶלְהָאֵר כִּלְהָ וְאֵן הַנְּעִיָּה עֵד אֶלְסִיִּים מַעֲשִׂיָּה סִדְנָה אֶלְסִיָּהּ פִּי כֵּר סִנֵּה פִי אֱלִיִּים אֲדִיר אֶתְמֵר פִּי מִן יוֹחֵנָה אֶלְהָאֵרִים וְהוּ אֱלִיִּים אֶלְסִירִם מִן כְּאֵן אֲדִיר *i.e.* Also that you Constitute an Anniversary feast at the Nativity of the Lord Christ in the day in which he was borne, and that was the 25 of the first Camin, for this is the principall of all the Feasts. Also that you do every yeare celebrate the Feast of Alchamim or Baptisme of our Lord the Christ upon the day in which he was baptised by John the *Forerunner* and that was the sixt day of the second Camin.

A *Persian Ephemeris* to the same day of the same Canon

*Joseph Egypti Cod.
Cancellor: Arabi:
Mss. in Archivio
Rome Bibliothecae
et Sed.*

*Μητροφάνης
τῶν ἱερογῶν.
Ebrystoff.*

secret

setteth downe עֵשֶׂר יְמֵי נָחִיבִית עִיֵּשׁ, or the Birth of *Iesu*.

So *Alkan Cyriacus* in a Calendar of the like Nature מִוֶּד עֵשֶׂר יְמֵי הַנָּחִיבִית i.e. the Nativity of *Iesu Christ*.

The same Author to the sixth day of the latter Canon (January) puts downe עֵשֶׂר יְמֵי הַנָּחִיבִית וְהַבְּרִכָּה i.e. the feast of the Epiphany, or Benediction of the Waters.

The *Syriack Church* observeth alike, and as concerning this Benediction of the Waters at that time of the Epiphany you may see what their *Mar Michael Chindis* (our old *James* the Bishop of *Urbaia*) hath said, as he is quoted by *Marfilis de Columna* in his *Hydragiologia*, p. 506.

Chrysostome imputeth a great Miracle to this consecrated Water. He saith (the Patriarch *Severus* in his *Syriack Ritu* al saith as much too) that our Saviour Christ when he was baptized, sanctified the Nature of the Waters.

And for that reason (saith *Chrysostome*) it is a custome of the People at the Epiphany to fetch of the Waters and reserve it by them, ἡ δὲ διακονία τῆς τοῦ ἁγίου πνεύματος ἡ ὕδατος ἡ ἁγία, ἀλλ' ὅτι ἐν αὐτῇ ὁ ἁγίος πνεῦμα ἐν τῇ ὕδατι ἀνέστη, ὡς ἐν τῇ ὕδατι ἀνέστη, ὡς ἐν τῇ ὕδατι ἀνέστη, and looke whatsoever water is drawn that day it will not corrupt in a long time, no not in a whole yeare, and sometimes not in two or three, but remaine as sweet, and fresh as at the first drawing.

But as concerning this day of our Lords Nativity *Sahid A. ben Baric* hath noted in his *History* that he was borne upon the 25 of December, which is observed by the learned *Master Selden* already, and (as I thinke) out of the life of *Augustus*, *De Anno Civili veterum Jud. Cap. 8.*

But the same Author in the life of *Constantine* saith it againe, and endeavoureth to prove it there, in his discourse of the Celebration of *Easter*. The result whereof (as it maketh to this matter is) עֵשֶׂר יְמֵי הַנָּחִיבִית וְהַבְּרִכָּה i.e. the feast of the Epiphany, or Benediction of the Waters.

עֵשֶׂר יְמֵי הַנָּחִיבִית וְהַבְּרִכָּה i.e. the feast of the Epiphany, or Benediction of the Waters. And our Lord and redeemer *Iesu Christ* was borne the 29 day of Coihac, & upon the 25 day of the first Canon.

in *Meopotamia*. And so tis put in by the Arabick Nubian Geographer at the beginning of the sixth part of the fourth Clime. *Vernus Algeria est quod includitur inter Tigrim & Euphratem cujusque urbes sunt Raca, &c. Rabi, Harrian, Sarag, &c.*

Papica Epiphania M^o Cas cyriac. *Tabula Afrorum*. Arabi. M^o in Arabi. *Lautina* *Barroth*. Bod.

That is, *Isachar* *Orehaia* as he is quoted by *M^o Cas* *Barroth* the Bishop of *Betha* *mon* in his *Canon* *aries* of *Pars* *dyse*, and often times in the *Canon* *Arabica* by the Name of *Isachar* *Alchabari* which is all one.

The Learned *Master Selden* in his *Interpretatio* to *Enochian* hath a very good note out of the same Author as concerning *Isachar*, that the was brought up and taught to reade the Scriptures by *Barjes* Bishop of *Rhea* in *Ceciray*, and taken to wife by *Constantius* the Emperor with the consent of her Parents, &c. For *Algezira* he took it right. It is the same with *Mesopotamia*, but for *Rhea* he saith, *Ultima hec Rhea ego me noscitur*. See *Ortelius* in *Edess*, and *Leancelmus* his *Orientalis*. In *Roma*.

It was a City & Seat of a Bishop

CHAP. XXXV.

Rom. 9. 3.

For I could wish my selfe were accursed (ἀνάθεμα ὁ ὢν τῷ Χριστῷ) from Christ, for my brethren, my kinsmen according to the flesh.

When a Sonne of *Israel* would expresse the extremity of his brotherly kindnesse towards any one of, or towards all the Children of his people, he entituled himselfe by a kinde of devotion to all the mischance and evill that should befall his Brother, wishing the whole patience upon his owne head.

These Excesses of Compassion used to go under this forme, כפרתי אני *sim ego expiatio ejus*, or that הריני כפרת *Ecce me in expiationem. Let me be, or behold I am his Expiation.* That is, saith the *Aruch*, עונותיו לסכל במקום *Aruch in כר* *Behold I am in his place to beare his iniquities.* So all the people to the High Preist in *Cohen Gadol* of the *Sanhedrin*, אני כפרתך *Sanhedrin C. 3. fol. 18. a.* *Be we thy Expiation*, that is, saith the *Glosse*, אנתו לחטא לכל הראוי לבא *Be we in thy stead for whatsoever is to happen unto thee.* Rabbi Samuel said, בני ישראל אני כפרתך *The Sonnes of Israel, be I their Expiation, &c.* that is, their Redemption as *Rambam*, and 'tis a forme of speech saith he, to expresse, הרבה לרוב *the exceeding greatnesse of his love.*

This will make you the lesse marvaile at that strange ejaculation of *Moses*, when for the same people of *Israels* sake, he wished to be blotted out of the Booke of God.

Not without reference to this forme of Devotion is the Apostles wish here, that he might discharge the unhappy condition of his Brethren all upon himselfe, ἀνάθεμα ὃ ἐστὶν τῷ Χριστῷ, *for I could wish my selfe to be an Anathema from Christ; Ἀνάθεμα, ἐπ' αὐτῷ, ἀποστρέψω.* So *Hesychius* and *Phavorinus*, a man accursed, or not to be kept company with, or as

Phosim, ἀποχωρισμός, a man separated. The Arabicke Translation is *אין יוכן כרני מחרמא* that my body were *Moharras ma*, an unlawfull thing, or forbidden from *Christ*. The word it selfe as the sence respecteth to the *Harem*, which was the second degree of Jewish excommunication, whereof the first was *Nidui*, the third *Shammatha*, & wheresoever in the New Testament the Reference is made to the second degree, *Anathema* is singly named, as where to the third *Maranatha* is added, which is but the Syriacke Interpretation of *Shammatha*, *Dominus venis*, which is therefore called by the *Talmudists* the *Anathema* or excommunication of the God of *Israel*.

Stephanus in his Booke *ἡ ἀρχαία*, hath a Tradition more concerning the word *Maranatha*, then to be left out in this place. *Κεκαρσενος γὰρ τῆς ποσειδῶνος Παράδωκε τῷ τῶν ἀνδρῶν ὁ θεός. Παύλος δὲ τὸ ὑψίστος. ἄλλος ὁ ὁ θεός, ὡς ἴδωμεν.* He tells of a Shepherd belonging to the Syrian *Laodicea*, who being thunder-stricken cryed out, *Ramanthas*, that is, God from above, for *Raman* signifyeth Above, *Athas*, God. So *Philo*.

Phavorinus indeed saith that *Παρά* signifyeth ὑψηλὰ, *High Things*. And 'tis true it doth so, and in the Syriacke too.

He saith also that *Παρά* is the same with ὑψίστος θεός, the God above. 'Tis almost so indeed, and then *Ramanthas* or *Ramas Atha* might be the same, as the High God cometh.

Hensius in Novum Testamentum.

But by a smarter guesse which some men have made, *Ramanthas* was but a common Country pronunciation of the right Syriacke words, and served the Shepherds turne instead of *Maranatha*. So he would have said, *Dominus venis*. And so it seemes the Imprecation was more familiarly used among the *Syrians* then we knew before.

For these three kindes of *Anathema* see others, but especially the learned *Buxtorfe* in his *Lexicon Talmud*.

The Condition of a man lying under the censure of *Haram*, is delivered by the Doctours in *Moed Katon*. *Rabbi Joseph* saith, *אין יוכן שיער ושנין לו* i. e. An excommunicate by *Nidui* may teach or be taught, hire or be hired, but the *Machram* or excommunicate by *Haram* may neither teach nor be taught, neither hire nor be hired, but he may study alone that he forget not his

Talmud in Moed Katon fol. 1 c. 2. a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

his learning, and he may make himselfe a little Cottage for his necessities.

Alaimon saith, that he is not permitted to have any manner of conversation with any man, onely he may buy himselfe vi-
 ctuals. *Madda. c. 7.* but no man might eate or drinke with him. *Shulsan Aruc in Jore dea, Numb. 334. 5. 5.* From whence that of the Apostle, τῷ τοῖστω μὴ συνάδειν, with such a one no not so eate, *1 Cor. 5. 11.*

CHAP. XXXVI.

ACT. II. 26.

Χριστιανῶν τὴ πρώτην ἐν Ἀντιοχείᾳ τῶς μαθητῶν Χριστιανῶν.

And the Disciples were called Christians first in Antioch.

THEY were called *Nazarites* before (the *Alahumetans* call them so still) from *Jesus of Nazareth*, as now *Christians* from *Christ*.

Joannes Antiochenus can tell you who gave them that Name. Ἐν δὲ τῇ ἀρχῇ τῇ βασιλείᾳ τοῦ αὐτοῦ Κλαυδίου Καίσαρος μὲν καὶ ἀναληθῶς τὸν κύριον ἡμῶν καὶ δεῦτε Ἰησοῦν Χριστόν, καὶ ἐν δὲ τῇ αὐτῇ ὥρᾳ τὸν ἀγιον Πάτρον τὸν ἀπείρατον, καὶ χειροτονίας τῆς Ἐπισκοπῆς τῆς Ἀντιοχείας μεγάλης πόλεως τῆς Συρίας ἔλαβεν Ἐβρόδῳ, ὡς καὶ πατριάρχης. Καὶ ἐπὶ αὐτῷ χριστιανοὶ ὠνομάσθησαν, τῷ αὐτῷ Ἐπισκόπῳ Ἐβρόδῳ ἐπισκοποῦντι αὐτοῖς, καὶ ἐπὶ τούτῳ αὐτοῖς τὸ ὄνομα ἦτο. ὡς καὶ καὶ Νεζωρίτι ἰσχυρῶς καὶ Γαλιλαῖοι ἐκαλεῖτο οἱ χριστιανοί. i. e. At the beginning of the Reigne of the same *Claudius Caesar*, ten years after *Jesus Christ* our Lord and God was ascended up into Heaven, *Erodius* received the *Episcopall* Imposition of hands, and was made *Patriarch* of *Antioch* the great in *Syria*, immediately succeeding to *Saint Peter* the Apostle. In whose time the *Christians* were (first) so called, for this Bishop at a conference held with them named this name upon them, whereas before that they were called *Nazarites* and *Galilzans*.

And now you may know whence Saidas had it.

But

But that which I have most an eye upon here is the word *χρηματισμοί*, were called *Crbiffians*? 'Tis an expression below the moments and circumstance of the matter. We doe not now name the least Child of the company (so farre as we can stretch our Interest) without a full appointment and congregation of witnesses; and doe we thinke that they baptized *the whole profession* with so narrow a regard of *Ceremony* and *Solemnity*. The word will approve it selfe otherwise to you then so. And the meaning of this, *Ioannes Antiochenus* can best of all tell you. When the *Provinces* submitted themselves to the *Imperiall* Government, the use was for the *Emperour* to cause a *σύδγμα*, or publique Edict to be drawne up and proclaimed openly upon the place. The *tenour* whereof was first, to entitle himselfe to all *respects* of *dominion* and *supremacy* over that people, and then to abate from this by a popular insinuation of all possible sacrednesse and liberty of the Subject. This latter indeed was *ad faciendum*, &c. but these men were as good as their words.

An instance of this manner of *Nuncupation* (I know not what to call it else in English) take here from the Author I promised you of.

Καὶ προετίθη ἡ Ἀντιοχεια ἡ ἐλευθερία αὐτῆς, ὅτι ἔγινετο ὑπὸ Ρωμαίου, τῷ οἰκιστῇ Ἰ. Ἀρτεμιδίου υἱοῦς τιμοκρίτου. ὅθεν ἦ αὐτῷ Καίσαρος Ἰουλίου. Τὸ ἔν ἡσίκτορ προετίθη, φεάχον ἔπαι.

Ioan. Antioch. Ms.
Chronograph. lib. 9.

Ἐν Ἀντιοχεια τῷ υποπόλει ἱερά ἡ ἀσύλη ἡ αὐτονομία, ἡ ἀρχὴ ἡ προκαθήμενὴ τῆς Ἀνατολῆς. Ἰούλιος Καίσαρ, ἡ τὰ λοιπὰ.

When the City of Antioch had yeilded it selfe up into the subjection of the Roman Empire, an Edict of the Liberties thereof was sent by Julius Cæsar, and openly proclaimed at Antioch upon the twentieth of May. the Tenour of the Edict was,

As Antioch the Holy, Sacred and free City, the Metropolitan Queene, and President of the East, Cajus Julius Cæsar. &c.

The *Provinces* used to returne the honour of these Priviledges backe upon the *Emperour* by this way of acknowledgement.

To keepe the Emperours *Grace* in perpetuall memory, they reckoned all their publique affaires ever after from the time of that. *Χρηματισται* ἢ ἡ μεγάλη Ἀντιόχεια καὶ τιμὴν ἔτος περὶ τὸν ἴον καὶ αὐτὸν ἔκτισται ὁ Γαβ. Ιωλίου. Therefore (saith the same Author) Antioch the Great in honour of the Emperour fixed their Era in *Cajus Julius Cæsar*, and made this year of *Grace* the first.

Therefore this Era of theirs was peculiarly called *Χρηματισται* ἢ Ἀντιόχεια, because at the fixing of this the Emperour did *Χρηματισται* αὐτῶν, that is, publickly name himselfe to all the Title of *Dominion*, &c. καὶ *Χρηματισται* αὐτῶν, and publickly entitle them to all the Priviledges, Immunities, &c.

From this Antiochian use of the word, and in this very State fence the *Χρηματισται* in Saint Luke was, and is to be taken.

Saint Luke was a Physitian of Antioch. One of our Greeke Catalogues makes mention of D. Luca Ἀλάτων a certaine Receipt of Saint Lukes, but I have not seene it as yet.

But the matter is that He was of Antioch, and having occasion to record unto Theophilus, the first naming of the Disciples Christians, and that this was done at Antioch made use of their owne word *Χρηματισται*, by which he would be understood that the Imposition of this new name was openly and circumstantially done, and in as solemne and publique manner as it might.

Saint Paul maketh use of the same word in the same sense, Rom. 7. 3. So then if while her Husband be living she be married to another man, she shall be called (the Greeke is *Χρηματισται*) she shall be notably called, or notoriously knowne to be, an adulteresse in common fame and voice.

Here indeed it is taken passively (as no doubt it might) but Saint Luke useth the word in the first & most originall way of acception, for though we translate it *were called*, as some Arabicke and almost all Translations doe, yet αὐτῶν is there to be understood.

And so it is. And the Disciples first stiled themselves Christians, &c. You will perceive as much by this passage of Iohannes Antiochenus concerning Augustus Cæsar. Ἐπίστο βασι-

λαὸς Ρωμαίων οὐκ ἔστι, καὶ μὴ, καὶ ὀρκοφάντες ὁ αὐτὸς θνέσκει,
 "Αυγὺς, καὶ ἐχρημάτισεν αὐτὸν ὅτι.

"Αυγὺς καὶ Καίσαρ Οὐλαίαν, προπύχ, Σεβαστὴ, κρατῶ:

Ἰμπεράτωρ, ἵνα εἰς ἀνδοχάου, καὶ βασιλευσιν, &c. i. e.

And the most Sacred Augustus then began to be the first and
 only Monarch of the Empire, and Prelate of the Holy Rites,
 (Sacrorum Antistes) and he stiled himselfe (ἐχρημάτισεν αὐτὸς)
 thus.

Cæsar, Octavian, Trophæall, Augustus, the Mighty
 Emperour. And he reigned, &c.

And by this Passage you may correct a pittifull one of the
 same pretence (there be many more in that Booke that need
 as much) in the *Chronicon Alexandrinum*. There it is, οὐκ ἔστι
 ἕξις βασιλεὺς ρωμαίων καὶ μονάρχης ὁ "Αυγὺς ἕως ἐχρημάτισεν,
 " ὅτι, (Lego ἵνα saith the Editioner) "Αυγὺς καὶ Καίσαρ, ὁ γλυχίς
 προπύχ, Σεβαστὴ, κρατῶ, ὁ πρῶτος ἵνα εἰς εὐταράτωρ. Reader
 the Editioner perceived what ὁ πρῶτος was to be. But
 for γλυχίς it is to be set downe οὐλαίαν, and the other
 place is to be read not ἐχρημάτισεν (ἵνα) but αὐτὸν, ὅτι. Which
 is the principall thing of note here as to the Active and first
 acception of the word.

Otherwise Reader is not so much to be found fault with for
 the Text as the Translation sometimes. I confesse where he
 turnes the Greeke word Τελεία, by tributa or vestigalia, though
 it be fearefully false, yet is not so foule an escape as some o-
 thers there.

There is a vast difference twixt Tributes and Telesmes (for
 so the word ought to have beene rendred) and yet might be
 easier mistaken by him (as at that time) then it can now be
 done right by some others.

CHAP. XXXVII.

Heb. 3. 12.

Take heed lest there be in any of you an Evil heart of unbeliefe, in departing from the Living God.

THe Arabicke is, קרב קנס לך יומן ויחבאת מן מללה, *An obdurate and unbelieving heart, and which goeth farre, or quite away from the Living God.*

'Tis a fearefull thing too to fall out of the hands of God. The Imaginations of mens hearts are only evil and continually, therefore the Spirit of God doth not alwaies strive with them, if it did, our Spirit would faint under him, and the Soules which he hath made.

If a man doe start aside (as we all and often doe) like a broken Bow, God puts us together againe and fastens us unto himselfe as soone, and taking as good hold as he can.

And these things (saith Holy Ioh) God will doe often and twice, that is, oft times for a man.

To day if we will heare his voice. To day, that is, whensoever a sinner, &c. He will turne and repent, his heart will be turned within him, and his Repentings routed together.

HoC 11. 8.

And all this that our hearts may not be hardened through the deceitfulness of sinne.

Every man whatsoever hath this long day allow'd him. And o that thou hadst knowne even in this day of thine! but now it is hid from thine eyes.

This is that hard heart of unbeliefe which we are bid here to take heed of; this looseth all our hold, and utterly estrangeth us from the Life of God, and leaveth us altogether without him in the world.

Our other back-slidings and variations from him, how wide and distant soever, yet may be thought to be but like those of the Compass, more or lesse according to a lesse or greater interposition of earthly mindednesse, but this is like to that of

the *Magnet* it selfe, which while it lyeth couched in the *minerall* and united to the *Rocke*, it conformeth to the *Nature* and *verticity* of the *Earth*, but seperate it from thence and give it free scope to move in the *Aire*, and it will desperately forsake its former and more *publike insinell*, and and turne to a quite contrary *point*. So as long as a man is fastened to the *Rocke Christ* and keepeth but any hold there, he will still be looking lesse or more towards the *Author* and *finis* of his *Faith*; but broken off once from thence, and beginning to be in the open *Aire* and under the *Prince of that*, he presently turneth aside from the *living God*, and pointeth to a *Pole* of his owne.

CHAP. XXXVIII.

Mat: 6: 2.

*For thine is the Kingdome &c.
Glory be to the Father &c.*

I Am going about to conclude this small matter of *Booke* with some notice upon these two *Doxologies*.

For the *first*, the question hath beene made up to high, as to leave us in doubt whether it be a *price* of *Scripture* or no: *Beza* confesseth it to be *magnificam illam quidem & sanctificam*, a most high and holy forme of expression, sed irreprehensibile in contextum, & quæ in vetustissimis aliquor Codicibus Græcis desit, but to have crept into the *Text* and to be wanting in some very ancient *Copies*.

That it should be wanting in some others is the lesse wonder, because it is not to be found in that *Vetustissimus Codex* given by himselfe to the *University Library* of *Cambridge*.

It is not a full booke of the *New Testament*, but containing only the *four Gospels* and the *Acts of the Apostles*. The Booke is written as well in *Latine* as *Greeke*, but both in the same *greeke Character*. And it is that of the *great Capitall* kinde,

kinde, which in their opinion, who use to judge of these things, is the uttermost reputation of antiquity which could be pretended to.

In this booke the *Clause* is not to be found (so farre as possibly I can remember) either in the Greeke or Latine.

I had occasion once to say as much as this amounts to, before the most Reverend and Learned the Primate of *Armagh*, and the *Dollour of our Chaire* the now worthy *Bishop of Worcester*, but was forc't to yeild to so great a presence with this only answer, that even this *Copie* too was corrupted by the *Heretiques*.

I knew it might be and deny not but it may in some other part of *Genealogy* or the like, but how any *Heresie* could possibly serve its turne upon this *Clause* (I know that of the *Trinity*) at least to me the way doth not so easily approve it selfe.

I confesse the *Syriacke* hath it, but I know not what then.

The *Arabick* hath it too, not onely the printed *Copie* by *Erpenius*, but a Manuscript too of very good and gallant note in *Queenes Colledge Library*. Yet in the *Medicean Copie* I do not meet with it. And in that which *Kirssenius* hath noted upon, the *Clause* indeed is set downe, but not running along with the *Text*. 'Tis written above in *Red letters*, and pointed to by this *Note* in the *Margin*. *Non haec in Aegyptiaco, & sunt in Romano & Syriaco*. So that there is no more to be gained by this, then that the *Clause* is extant in the *Syriacke* and the *Roman* (that is the Greeke here, *אלרומי* *Alrumi* signifieth so too) which is no more then we knew before for the *Adversary* part, and so much lesse too, that it is not to be found in the *Coptick* or *Egyptian* forme, which also may be known to be so by that *Specimen* in *Athanasius Kircherus*.

The *Mahumedans* have another Lords Prayer, called by them the *Prayer of Iesus the sonne of Mary*. But that endeth

אלהם חסדך עלי כן לא ירחמינו בחמדתך יי אלהים
 אלרחמינו And let not such a one beare rule over me that will on English.
 have no mercy upon me, for thy mercies sake O thou most mercifull.

Moreover also whensoever we finde them immediately, we finde them still distinctly rehearsed, and the *Παῖς ἡμῶν* is alwaies the peoples; the *Ὅτι οὐ ἔστιν*, alwaies the Priests Repetition.

Μὴν δὲ τὸ Παῖς ἡμῶν, &c. *ἐκποῦν ὁ ἱερεὺς. Ὅτι οὐ ἔστιν*, &c. *Eucholog. fol. 1. B. p. 5. B. 2. A. p. 2. A. & B. Typic. fol. 1. 2. A. Col. 2. & B. Col. 1. 2. A. & B. Col. 2. 3. 4. A. & B. Col. 1. & 2. and infinitely elsewhere.*

And yet for all this (and more then this too, if I had a mind to put it downe here) I will not say as *Erasmus* did, *magis taxanda fuerat illorum temeritas qui non veriti sunt tam diuina precatōni suas angas assuere.* He doubts not to call it but a Trifling patch tacked to this Holy forme by some rash and unadvised hand.

Nay I will not say so much (though that be much lesse) as *Kirstenius* did, *quæ certe a pio quodam fidei imbecilli tanquam nova precatō addita fuit*, that it was added anew by some good meaning man, but not very well knowing what he did.

I would not be moderate against the Scripture where I can possibly avoide it.

Therefore I note here two things which doe principally prevaile with me for the Antiquity and Authority of the Clause.

In *Lucian's Philopatriis*, *ὡς ἔαυτ' ἑταίροι*: Let those alone, (saith *Triephon* to *Critias*) *τὸ ἐν τῷ καὶ Πατρὶς ἀρχαῖον* & *πολλοὺς αἰῶνες οὕτως εἶναι*. And say that prayer which beginneth from the Father, and let the glorious Hymne conclude it.

Rigaltinus noteth upon *Tertullian*, that by the *Ἐν τῷ καὶ Πατρὶς*, the Pagan meant the Lords Prayer, if he did, then it may very well be thought that the *πολλοὺς αἰῶνες οὕτως εἶναι* is to goe for this Doxology. And if that be so, the Testimony is beyond all exception, for then the Clause was of the Prayer in *Trajan's* time, or (which was not much under it) the time of *Marcus Antoninus Philosophus*, and that was lesse then two hundred yeares after the Prayer was made.

And

And that this should be the meaning of *Lucian* is the more likely because the Interlocutours in that Dialogue make it their business to cast a scorn upon the Christians, and their Profession, for first they fall upon the Holy Trinity. *Deum alitè regnantem magnum ætherem, atque æternum Filium Patris, Spiritum ex Patre procedentem, unum ex Tribus & ex uno spia,* which how well soever it soundeth is but a Jeere there.

For Ἀγαθόν. *Agathon* see *Julian* Polux his *Onomasticon*.

Ἐπίρριον. *Epirion* ca. nor be rendered as it useth to be, *justo naso pralino*, therefore I have guessed at it by the Characters of the Greeks and Greeks in *Isaiah* Antiochem quoted out of *Didys Cretensis*. But doe you see *Isaiah* Porphyrogenet. in *Isaiah* Rostgeri. var. *Leit. L. 5*.

And of Saint *Paul* they say (what thinke ye?) *γαλιλαῖος ἀναρραγίας, ὁπίρριον, εἰς ἥρις ὑγανὸν ἀεροβατήσας ἢ τὸ πάλαι οὐρανομαθκός. The bald-ill-nos'd Galilean that was carried up through the Aire into the third Heaven, and taught there very marvelous matters, &c.*

Then having spoken their pleasure of the Lords Prayer too, and sufficiently despised our wayes, they lastly addresse themselves (as such fellows should doe) to the ἄγνωστον Ἄδιναι, or unknowne God at *Athens*. See the end of the Dialogue.

But I promised you another Reason, you shall have

Note that our Lord gathered up his Forme of Prayer out of the Traditions of the Elders. It must not seeme strange to you. If you know how to consider of it, you will perceive that nothing could be more purposely done.

That it was so, will be easily evident from this Recollection out of their owne Euchologues.

Pater noster qui es in Cælis fac nobis gratiam, Nomen tuum Domine Deus noster sanctificetur, & memoria tua glorificetur in Cælo desuper & super terram infernè. Seder Tephill. L. Lit. p. 115.

Regnum tuum regnet super nos in seculum, & in æternum. Sepher Hammussar. 49. 1.

Pij priores dicebant remitte & condona omnibus ijs qui vexant me. Com. in Pirk. Avoth. fol. 24.

Ne inducas nos in manus temptationis, sed libera nos ab occur-su malo. Seph. Hammussar. 9. 12. כִּי הַמְּכַר שְׁלָךְ חַיִּית וְהַעֲרִימִים עַד תַּמְלִיךְ כְּכֹבֵד
quia tuum est regnum & regnabis gloriose in secula seculorum, i. c.

“ Our

" Our Father which art in Heaven be gracious unto us. O
 " Lord our God hallowed be thy Name, and let the remem-
 " brance of thee be glorified in Heaven above, and upon Earth
 " here below ; let thy Kingdome reigne over us now and for
 " ever.

" The Holy men of old said, Remit and forgive unto all
 " men whatsoever they have done against me.

" And lead us not into Temptation, but deliver us from the
 " evill thing. For thine is the Kingdome, and thou shalt reigne
 " in Glory (or power) for ever and for evermore.

Therefore there is the same reason for the *Claus* as for the
 whole Prayer, and the reason as from hence is very full and
 following.

You finde such a kind of Doxology at the end of *Noah's*
 Prayer, and you will generally meet with some such thing in
 the Common formes of *Easterne Devotion*.

CHAP. XXXIX.

Math. 28. 19.

*Goe and teach all Nations and baptize them in the Name of
 the Father, the Sonne, and the Holy Ghost.*

For the *Gloria Patri*,

It is most commonly beleived that this Hymne was com-
 posed by the *Counsell of Nice*. The Cardinall *Baronius* is of
 opinion that it is more ancient then so ; and that from the
Primitive times it was appointed by the Apostles themselves
 to be sung by the new converts in Baptisme ; and Saint *Ba-
 sil* seemes to him to say as much ; but it is to be presumed that
 this Hymne was not ancientser then the cause of it, & that was
 the *Arian* blasphemy ; though otherwise it is most true that
 the Antiquity thereof is to be fetcht out of the ancient forme
 of Baptisme, so farre the Cardinall was right : I goe about to
 make up what is wanting on his part.

The Forme of Baptisme set downe by our Lord himselfe,
 was, *In the Name of the Father, and of the Sonne, and of the
 Holy Ghost*;

It was purely observed untill such time as that Herety brake forth which durst to say of the second person, *ἦν ὅτε ἐν ᾧ.* There was a time when he was not; then it was added unto by the Church, with *sicut erat in principio*, As it was in the beginning, &c.

So the order in the Euchologue.

ΒΑΠΤΙΖΕΙ ΟΥΤΩΣ ὁ ἱερεὺς ὁρῶν ἀπὸ τῆς ἑσπέρης καὶ βλέπωντα κατὰ ἀνατολάς, λέγων, ΒΑΠΤΙΖΟΥΜΕΝ ὁ ΚΥΡΕ Τῷ ΔΕῷ ὁ ΣΥΝΑ Εἰς ὄνομα τοῦ Πατρὸς, ΑΜΗΝ. καὶ τοῦ υἱοῦ, ΑΜΗΝ. καὶ τοῦ ἁγίου πνεύματος, ΑΜΗΝ. Νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τοῦ αἰῶνος, ΑΜΗΝ.

Then the Priest holding the N. upright, and turned towards the East, (himselfe also turning the same way) saith, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Sonne, Amen, and of the Holy Ghost Amen, now and for ever and for evermore, Amen.

Severus Patriarch.
Alexandrin. In Or-
dine Baptismi Sy-
riaci.

The very same was to be acknowledged by the N. in his owne person, for so the Syriacke order נִסְּוּרָא נִסְּוּרָא נִסְּוּרָא Then turning towards the East he saith, /such a one doe confesse and beleive and am baptized in thee, and in the Father, and in the Holy Ghost, now and for ever and for evermore, Amen.

Of a Confession it soone became to be a Hymne, and then it was, καὶ οὕτως ὁ ἱερεὺς ἀνακρίπτων τὸ Παῖδι, καὶ τὸν υἱὸν καὶ τὸν ἁγίον πνεῦμα, Κύριε, καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τοῦ αἰῶνος, ΑΜΗΝ. We give Glory to thee, the Father, and to the Sonne, and to the Holy Ghost, now and for ever and for evermore, Amen.

And thus it was uttered at the first onely by the new Converts and the rest which happened to be present at the Baptisme. It was afterwards annexed to the Antiphones, and after that to all the Psalmes and Hymnes; The Te Deum for a speciall reason excepted.

The Te Deum is a
kind of Creed ex-
pressed in the fa-
shion of a Gloria
Patri, &c.

Gregory the great annexed it to the Versicle: Domine ad adiuvandum nos festina, O Lord make haste to helpe us, &c: as in our owne Liturgie, where also we finde it in the Litanie.

In the Greeke Services we meet it very often, and no lesse then 6 or 7 times in their Order of Baptisme; the Church it

selfe singeth, and the Priest saith, Kyrie eleison, Kyrie eleison, Kyrie eleison.

And after this, the Priest saith, Gloria Patri, Gloria Patri, Gloria Patri.

And after this, the Priest saith, Gloria Patri, Gloria Patri, Gloria Patri.

And after this, the Priest saith, Gloria Patri, Gloria Patri, Gloria Patri.

seems taking all other but especially that occasion to inculcate unto her *Children* the Incomprehensible and unbeleived Article of the Trinity.

Therefore the *first matter* of the *Gloria Patri* were the words of our Saviour *In the Name of the Father, & of the Sonne, and of the Holy Ghost*. And because at the uttering of these words the Preist and the *N:* were to stand up and turne themselves towards the East, therefore also the hymne it selfe was to be said or sung the same way. And so we observe it. In the Letany (our owne I meane) we seeme a little to transgresse, for no man riseth up to that *Gloria Patri*; but we are to consider that this verse was there inserted, when the Letany was, what it is now, but called, *Procession, a procedendo*, and then it was no exception.

In some places the *Gloria Patri &c.* only was said toward the East, but the *sicut erat in principio*, towards the West. Whether to put a difference betwixt the divine and the humane part of this Hymne, or for what other reason is of no necessity to enquire.

It was said or sung towards the East by the Greeke use *ἐπὶ ἀνατολᾷ* as the *Pentecostarium* fol: 4. b: Col: 1: The Preist in *Saba's Typicum* saith it *ἐμπροσθεν τῆς ἁγίας πινυτρῆς* before the holy Table, but that also is *πρὸς ἀνατολᾷ*, toward the East, as in the Liturgy of the holy Mount. *Eusebius*: fol: 15. B:

And here I must tell you (how much soever you see written to the contrary) that you will not finde any the least mention of *Adoration* towards the *Altar* in the whole stocke of Church Antiquity Greeke, Latine, Arabicke, or whatsoever: you will thinke perhaps I take too much upon me, but you will finde it to be true; and where you thinke you meet with any such thing, understand it still of the East, or else you will be out. And for want of knowing this, all the *discourses* which have beene so lately written to this purpose have very absolutely miscarried.

Καὶ οὕτως ἵνα ἀναπνεύσῃ τῷ Πατρὶ καὶ τῷ υἱῷ καὶ
τῷ ἁγίῳ πνεύματι κύριον καὶ αἰὲν καὶ οἰς τοῦ
αἰῶνος τῶν αἰώνων. Αμήν.



A NOTE OF THE TEXTS

of Scripture which are purposely interpreted or any other-wise referred unto.

<i>Genesis.</i>		<i>Leviticus.</i>	
<i>Gen. I. VII.</i>	pag. 112	<i>Lev. 16. 14, 15.</i>	81
<i>Gen. 2. 3, 6.</i>	115	<i>Lev. 19. 19.</i>	96
<i>Gen. 2. 8.</i>	77	<i>Numbers.</i>	
<i>Gen. 4. 8.</i>	71		
<i>Gen. IV. XV.</i>	66	<i>Numb. 21. 8.</i>	41
<i>Gen. VII. II.</i>	115 & 116	<i>Deuteronomy.</i>	
<i>Gen. VII. XII.</i>	38		
<i>Gen. 33. 19.</i>	51	<i>Deu. XIV. XXI.</i>	91
<i>Gen. XLI. XV.</i>	61	<i>Deu. XXII. III.</i>	117
<i>Gen. 49. 8.</i>	2	<i>Deu. 22. 9.</i>	96
<i>Exodus.</i>		<i>1 Samuel.</i>	
<i>Ex. VI. III.</i>	145	<i>Sam. VI. V.</i>	35
<i>Ex. 7. 11.</i>	60	<i>2 Sam. V. VI. VIII.</i>	39
<i>Ex. 15. 10.</i>	61	<i>2 Sam. I. XVIII.</i>	1
<i>Ex. XXIII. XIX. & XXXIII.</i>	91	<i>2 Sam. 18. 33.</i>	22
<i>XXVI.</i>	91		
<i>Ex. 32. 32.</i>	157	<i>1 Kings.</i>	

I Kings.		Es: 46. 11.	81
1 Kin. 10. 4.	31	Es: 47. 5.	86
1 Kin. 17. 19.	p. 22	Es: LVII. XV.	135
2 Kings, 4. 8.	p. 22	Es: LXVI. XIV.	123
2 Chron. 9. 4.	p. 21	Jeremiah.	
Iob.		Jer: 10. 13.	113
Job. 1. 5.	70	Jer: 22, 13, & 14. 11, & 13.	11
Iob: 2. 13.	24	Jer: 23. 5.	85
Iob: XXVI. VI. VII.	34	Ezekiel.	
Psalms.		Ez: 9. 3. 4.	68
Psa. 24. 5.	59	Ez: 37. 9.	126
Psa: 33. 7.	113	Ez: 44. 2.	76
Psa: 68. 18.	86, & 87	Daniel, 6. 10.	11
Psa: 68. 32, 33.	77	Isaiah.	
Psa. 68. 35.	139	Isa. 3. 20. 12.	89
Psa. 104. 3. 13.	115	Isa. 3. 18.	115
Psa. 104. 3.	21	Amos, VI. I. III. IV.	103
Psa: 148. 4.	115	Micah, 5. 2.	83
Proverbs.		Zechariah, VI. XII.	72
Pro: 3. 27.	59	III. VIII.	
Pro: 8. 27.	115	Malachy, 4. 2.	81
Pro: 10. 2.	38	Tobit, 3. 11. 17.	12
Ecclesiastes. I I. I.	139	Baruch, 4. 36.	82
Esaiab.		The Song of the three	
Es: III. XXVI.	24	Children.	
Es: 5. 16.	87	37. 45.	113
Es: IX. VI.	149	Mathew.	
Es: XIII. XXII.	133	Mat: III. IV.	132
Es: 14. 12, 13.	75	Mat: VI. I.	58
Es: 26. 19.	126	Mat: 6. 5.	141
Es: 38. 2.	23	Z 3	Mat:
Es: 41. 2.	31		
Es: 41. 29.	35		

<i>Mat: VI. XIII.</i>	164	<i>AB: 2. 46. & 3. 1.</i>	9
<i>Mat: XI. XII</i>	27	<i>AB: 7. 43.</i>	33
<i>Mat: 12. 34.</i>	41	<i>AB: 9. 10.</i>	19
<i>Mat: 18. 20.</i>	139	<i>AB: IX. XXXVII.</i>	7
<i>Mat: XXII. XVI.</i>	147	<i>AB: XI. XXVI.</i>	159
<i>Mat: 23. 35.</i>	118	<i>AB: 18. 22.</i>	20
<i>Mat: 24. 27.</i>	88	<i>AB: XIX. XXIV.</i>	50
<i>Mat: XXVII. XLVI.</i>	5	<i>AB: XIX. XXXV. 42. & 45</i>	
<i>Mat. 28. 19.</i>	169	<i>AB: XX. VIII, IX.</i>	7

Marke.

Romans.

<i>Mar: XIV. XV.</i>	7	<i>Rom: 7. 3.</i>	161
<i>Mar: XV. XXXIII</i>	5	<i>Rom: IX. III.</i>	157
		<i>Rom: 11. 24.</i>	96

Luke.

<i>Luke 1. 78.</i>	83. 84.	<i>1 Corinsh: 5. 11.</i>	159
<i>Luke 9. 51.</i>	145.	<i>1 Cor: 11. 10.</i>	121
<i>Luke 11. 50.</i>	118.	<i>1 Cor: XV: XXXVI.</i>	127
<i>Luke. XIII. XIX.</i>	57.	<i>2 Tim: III. VIII.</i>	60
<i>Luke XV. X.</i>	134.	<i>Heb: XII. XXIV.</i>	118
<i>Luke 16. 9.</i>	59.	<i>Heb: III. XI.</i>	163
<i>Luke 16. 26.</i>	116.	<i>James. 2. 6, 5.</i>	159

John

<i>John 19. 25.</i>	25.	<i>James IV. XIII, XIV. XV.</i>	100
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Acts.

<i>AB: I. XIII</i>	7.	<i>1 John I. V.</i>	108
		<i>1 John 3. 12.</i>	67
		<i>Revel: 7. 2.</i>	76

FINIS.

To the end of Chap. 8. pag. 43.

IT will be to the purpose here to adde a not much unlike accident of Heathen story noted by the Scholiast of *Aristophanes* in *Αχαρνῆς* to those words of the Poet.

Ο ξανθὸς ἔφασκεν. —

He telleth you there that *Phallus* is, *ξύλον ἐπίμικτον, ἔχον ἐν τῇ κορυφῇ σκῆπτρον ἀνδρῶν ἐξερπύλλον*. *ἔκαστο δὲ ὁ φάλλος τῷ Διονύσῳ.* A long pole fixed at the top with a coriaceous virile pendulum, & that this used to be set up in honour to Bacchus, &c. It was a kinde of *Priapus*, the Figures whereof I had rather you should see in the *Marbles*.

It hapned (saith the Scholiast) that some of these Images were brought from *Eluthera*, a City of *Boeotia* to *Athens*. οἱ δὲ Ἀθηναῖοι ἐκείνην οὐκ ἔλαβον ὡς τιμῇ τῷ θεῷ ἀνδρῶν ἐξερπύλλον. *And the Athenians did not so duly and honourably receive the God, but this rash advise of theirs did not so well succeed unto them.*

Schol. ast. Aristoph.
pag. 272. Edition,
Stob. An. 1517.

Μανίαντες γὰρ τῷ θεῷ, νόστις κατέσχευον οἱ τὰ ἀδελφὰ τῶν ἀνδρῶν, καὶ τὸν αἰσῶν ἀνέκασαν ἦν. ὥς δὲ ἀπὸ τοῦ ποδὸς τῷ θεῷ κρείττον μομένον πάντες μαχαλῆας ἢ πηρὺς ἀπεκλήσαντο θεοὶ μὲν σπεῖδες, οἱ δὲ ἐπιμαλῆστες ἔρεσαν ἵατιν ἢ μὲν τούτων οἱ διὰ πάντων τιμῇς ἄρα τῷ θεῷ. πυνθόντες ἦν τοῖς ἡγεγεμένοις οἱ Ἀθηναῖοι, πολλοὶ ἰδὲ τὴν ἢ δημοσίᾳ καταδύσαν, ἢ τέτοις ἰσχυροῦς τῷ θεῷ, ὑπεμνομα ποιήσαντες τὸ πάθος. For the angry God stricke them with an incurable disease in the Secret parts, which being given over as impossible to be dealt with by any art or legerdemaine, they made hast to send to the Oracle, and this answer was returned, that the only way to be rid of the disease was to receive the God with all reverence. The Athenians perswaded by this made themselves Images of these things, (πολλοὶ) privately and publickely, and with these they did honour to the God in memory of the Disease.

Pag: 131. set downe this Quotation in the Margin, *Jas: Gresham, De Imperio Maris, Cap. 34*



ERRATA.

Pag. 7. &c. Read *ἡσυχία*.


Pag. 90. In the Arabicke Quotation. Take the last word *ΠΣΥ* and put it next to *Ψ* at the end of the third Line above.

Pag. 111. Read *Αγέλας* and *πῶς ἀγέλας*.

Pag. 151. In the Figure of the Heavens, in the 3d house, for *η* set *ηγ*. In the 12a House contrariely.

In the 8 and 9 Houses this *γ* Character is to be taken for *Tammuz* and not for *Opposition*.

There be many more I know, but the Reader I intend my selfe too, knowes what belongs to that.



1763
(57)